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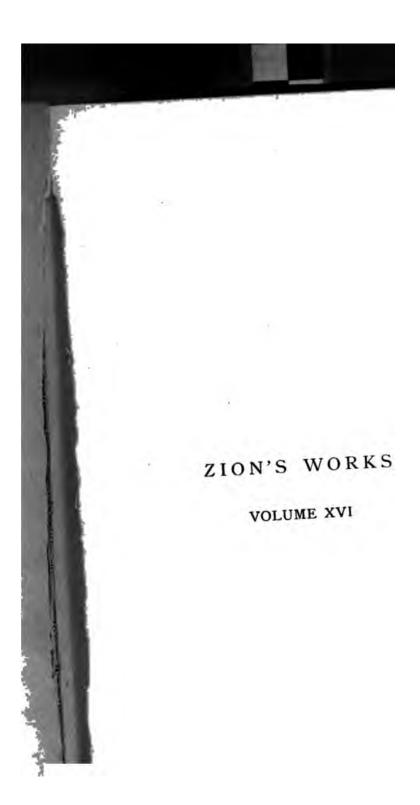
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NEW LIGHT ON THE BIBLE

FROM

THE COMING OF SHILOH, THE SPIRIT OF TRUTH

1828-1837

VOLUME XVI

PUBLISHED FOR C. B. AND A. B. HOLINSWORTH

BY

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VOLUME XVI

SMALLOW POR

TENTH YEAR.

(1835.)

TO T. PIERCE, AND FOR THE FRIENDS.

BIRMINGHAM, January 2, Year 10.

MY DEAR BROTHER,—I expect that ere this you have said that it is time that I should write to you; well, I think so too, for I am very sure that you are one-from the love of the Truth which dwells in your bosom-who naturally cares for the prosperity of that Cause, which is so manifestedly the Cause of the God of Truth and Love, whereby He doth, and will more abundantly display the riches of His Grace and never-failing love to our race. Your assiduity in the Cause from its commencement with you at Nottingham, and the pains you have taken, doing all in your power to make it known, and to further it, are sufficient evidences to all of us that you make the Cause your own, and that you do what you do, not from the mere cold idea of duty, but that love is the spring of your actions. I am satisfied that you require nothing of this kind said to you by me, but excuse it, for indeed I set a high value upon your love as a Brother, and as a Friend of God, and I cannot but express it in some way.

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First, I have the pleasure to inform you that James and myself are very well in health, and so is Brother Bradley and all his family, and they, with the friends in general, are very happy in the Truth. I speak twice on the Sunday, and twice on the week evenings. The Methodists' of each sect are disturbed here, as in almost all great Towns now, with intestine squabbles. I wish them no harm, only an increase of the disorder, till they hall be compelled to apply to the Good Physician for ome of the 'Balm of Gilead.'

We have had a Tract from Barnsley, in which it is told hat one great party of the wrangling crew has prayed to rod publicly in the Pulpit, that the hands of the opposing earty of their Brethren may be paralysed, and their ongues parched. No doubt they meant in the burning iery Pit—where they would call in vain for a drop of the hands of the God that hears their prayers. I congratulate you, dear Sister, that you have so escaped, and I wish you a 'Happy New Year.'

We are very happy and comfortable here at our friend Bradley's, and with all the Friends, but we expect to leave them again in a few days for Bristol. Mr Greaves is with us still, and likely to continue, he is making all the exertions in his power to forward the Cause.

Mr O'Brien has been here from London; he came on Christmas-day and went away the next. He said that he would not have missed coming for a great deal; he was very well satisfied with his journey and visit, and he wishes me to engage with him, and Mr Greaves also, to get up a Monthly Magazine, and we are taking it into consideration.

I think myself that we might between us, with our joint talents and endeavours, get up a most enlightening publication. Providence seems to be pointing out the way to bring the glorious Cause of Zion into view before the world, and I believe that shortly, our friends will have to rejoice that they stood out the day of the trial of their faith. 'Pray ye for the prosperity of Zion; they shall prosper that love her.'

I do most earnestly request that all the Friends will attend at the Chapel at the stated times. I hope that everyone will feel the Cause their own, each one has an equal interest in it with myself, and each should so feel that they would individually support and keep up the

¹ But this was not the *decree*, according to *natural* thinking and ideas. Divinity stands alone, unassociated with any acquirements of worldly wisdom, and independent of *external* adjuncts.—C. B. H.

ause, if all the rest were gone. I would put this sestion to each of our dear friends, 'Would you let e Cause expire, if the visible Founder of it was no ore with you here?' I declare that by your small incern about it, by your non-attendance at the Chapel hen you might be there to assist your willing Brethren, ou virtually say that the Cause should fall, ere you ould try to keep it up. Surely it is the Cause of God, nd is therefore worthy of your serious concern, and our zealous advocacy and support, as you feel interested the love and truth of God. And how shall you be tisfied in yourself that you love God, if you let His onour fall; and if you have not satisfactory proofs in surselves that you love God, what of the peace of God an you enjoy? how will you be able in private to appeal nto God and say, 'O thou who knowest all hearts, thou

so will you be rewarded with the degrees of enjoyment and peace. I mean that those children that are most loving and obedient, and are most ready to do the will of their Father, they of course will be brought most nigh unto Him, and will enjoy more of His smiles, the Sun will shine upon them with the most refulgence, they will experience most of its light and heat.

The path of innocent, childlike, and implicit obedience is the path of perfect peace; this, dear friends, I have proved, and because I wish you, therefore, to grow in grace, I most earnestly, as your true friend and loving Brother, recommend the same to you all, and I trust that you will bear this word of exhortation, and that you will wisely consider it for your good always; and I do not write this to the friends at Nottingham alone, but to all in every place, being called of God to be the Instrument of instruction to you, and to assist you to struggle out of the mire of old time, and that you might come into the substantial peace OF GOD.

I feel much toward the friends of the Lord at Nottingham, and I confess that in my last visit to you, I did enjoy great pleasure in your society, and my heart's wish for you is, that you may be strong in faith, and that your love toward God and toward each other might abound.

With grateful feelings toward you, my dear Brethren and Sisters, for every act of your kindness to me, I remain your ever-loving friend,

ZION, THE PILLAR AND GROUND OF THE TRUTH.

Farewell.

TO MR AND MRS BRADLEY.

(On leaving for Bristol, for the first visit.)

January 14, Year 10.

MY VERY DEAR, BELOVED AND RESPECTED FRIENDS,

-Words cannot express what I feel towards you for your indness at all times, but especially at the present I feel fore than I can say.

Beneath your hospitable roof I have been made comortable; your kind behaviour to me, and your love to the ruth has gladdened my heart, and since I have been in our house has often drawn a silent tear from my eye, and has made me praise the God that has called me, for iving me such worthy and loving friends, and that He as made you partakers with me of the Grace; who can all my joy in knowing that, with me, you are in the ever-

TO C. BRADLEY, SENIOR.

BRISTOL, January 29, Year 10.

MY DEAREST FRIEND,—I have no doubt but yourself and kind family, and all our kind friends, are by this time anxious to hear from me, but I thought it needless to write until I had something to communicate respecting our proceedings here.

Immediately on our arrival we sought for a place to hold our public meetings. As for a chapel, we might as well expect to enter St Paul's in London to hold forth there, as to get one of these here, for this city is stuffed full of what they call 'religion.' There were several chapels which the holders would have been glad to let for week evenings, to assist them in the rent, but then they strictly inquired of us what our Tenets, etc., were. We evaded as much as possible giving a direct answer to their inquiries; but we must be perfectly of their way of thinking, or we could not have them. The Calvinists would not let their place, but to a Calvinist; the Methodists, and those of other persuasions, the same. And we could find no chapel which was wholly unoccupied, and had there been one, I am sure that the proprietors would have been just as rigid, for none but Hagarenes can get footing here. The Blackcoats strut about in all quarters, and the Protestants are holding meetings in every place that they can, in order to prop up the poor tottering old church. And everywhere, in all the Assembly Rooms, the cry is 'Great is Diana of the Ephesians' (Acts xix. 34). There is indeed a real religious uproar; the Dissenters are dreading the innovations of the Infidels, and are crying out against them, and

Protestants the same. But the latter party seem to ead the Roman Catholics, who they say, about thirty ars ago had but about thirty chapels throughout the ngdom, but now they have 500. They are terribly aid of the overspreading of Popery, and to prevent it ey are rousing up all their energy, and at their public eetings it would amuse you to hear their miserable denciations of 'Popery,' and running them (the Catholics) wn. But if they have no better props to support and fend the 'Church,' than those whom we heard speak at a eeting of the 'Protestant Reformation Society,' held at e Great Assembly Room, Prince Street, verily the Old andlady must turn out, for one speech from a Roman atholic priest would have more warmth and vigour in it, an you would feel from a thousand of the paper popin-readers of the Church of England. And what think

exercise, and now they are unprepared to meet the numerous intelligences that are going forth against them, and (as the sea term is) not only broad-siding them, but raking them fore and aft. And here is the little 'Spitfire' now (Shiloh) bringing up the rear, having ammunition composed of such new combustible matter as none of them ever dreamed of, so that it was impossible for them to make any preparation against it. This little vessel, so tightly rigged and well manned, proudly sails along with colours flying, and guns well mounted and ready to let fly, bids defiance to all her foes; and now and then puts in a sly shot, which never fails to do execution. From all and everything that is doing, it is evident that the Old Hulk must strike her colours, and her Blackcoat officers deliver up their swords to the Conquerors.

I must now tell you how we have done for a meeting-place, we have taken two large parlours, a front and back, that open one into the other with folding doors, at 44 Prince Street. We have fitted up the two rooms as a chapel, had forms made, desk, and candlesticks, etc. All done in neat trim, and a very pretty place it is. Mr Greaves furnished us with the means. It was opened last Sunday morning for the first time, and a most respectable audience attended, and in the evening was filled with a much more numerous company. We have lectured twice in the past week, and the audience multiplies greatly, chiefly respectable people, and no noise, or least appearance of any disturbance.

Last evening there was the first disposition we have seen of some murmurings. I happened to let out something respecting the Old System, that stung some of

he 'Puritans' present, and they cried, 'O let us out, e have heard enough now!' But the major part cried ut, 'Hear the gentleman out.' 'Are you Pharisees, ray,' said they, 'that you must have nothing sounded your ears but the Old Song of Hell-fire and rimstone?' 'For our parts we have had enough of nat.' 'And is it right or just, according to our law, o condemn a speaker till you hear him out? Sit down, and hear him out.' Well, so they did, and all was uiet again, and I resumed my subject—I was speaking in the 4th chapter of Isaiah,—all remaining peaceable to the end. I was filled with most extraordinary power, was quite in my element, at home and happy, and ave reason to believe that many hearts were comforted. Tery few but went away expressing their entire satis-

as we can, we shall be more likely to get supporters, and I confess I have some comfortable anticipations of it.

Mr Greaves lives at a house just by on the Quay. We have not yet seen any of his friends, but he lets them know how things go on with us. And it appears to me, that Mr Greave's friends are waiting to see what progress the Cause makes, and perhaps if it makes way -as they think it ought, as the Cause of God,-they will acknowledge it. However, our friend gives us a few hints, now and then, that they will assist in the work, and we shall be thankful. Many perhaps say, 'We will wait and see.' But this is not a good sign. Did Zion wait and see, in such a way? Or did he not launch forth into the deep when his was the only vessel upon the Ocean, and the first that ever put off from the Old world, to cross the unfathomable main to go to that better Country. 'We will wait and see,' is a bad sea Boat, she can never face the winds and waves, making sure of a safe landing on the shore out of sight. Bark. at first setting out, was but a crazy one; but having boldly ventured, the Captain and crew found, to their inexpressible joy, a port here and there, where, putting in during squally weather, they could always refit. that the poor Bark seems now, though having to weather the Cape through many a rough gale, to be still more fit for the voyage.

We have often met and spoken with 'I will wait and see,' but poor thing, we always found her short of provisions; in want of wood and water — topmasts shivered, sails torn, and all hands at the pumps, ready to founder at sea; or driving upon a lee shore; and

lately she lost her compass, for her binnacle was shot away by a Pirate, she having no means of defence against the attacks of the Black Flag. I don't think she'll ever reach the Port.

ZION.

[February 5, Vol. VII. pp. 126-164. February 8 and 15, Vol. VIII. p. 299, and Vol. IX. pp. 337-360. March 5, 18, 21, Vol. VII. pp. 95-125.]

BRISTOL, March 8, Year 10.

DEAR BROTHER PIERCE,—The Box containing your welcome letters, Books, etc., arrived safe. I would have answered immediately, but we wished to send you the little pamphlet-books now sent with this. I do not know how to thank you sufficiently for your services in the Cause, but you know it to be the Grace of the God of Truth and Love toward the poor Priest-tormented inhabitants of the earth, to set them free from the horrid Devil and his claws, and therefore you work willingly, because first, you are yourself made free by the truth, and you want to set all others free by the same means. That is just my mind and feeling, Brother, but O how trying, how painful it is to meet with such ingratitude, disrespect and abuse from those slaves that we attempt to liberate. Surely I may say (and so can you too, but myself more particularly being called to go foremost), 'They reward me evil for my good, and they give me hatred for my love.' I have received several abusive letters from the most 'pious' here; last evening one came in some female hand (but anonymous) calling me 'devil,' 'Mahomet and worse,' 'serpent and viper,' etc., eternal damnation is my portion; I am not content to go to the infernal pit myself, but I must be also deceiving even the very elect; the heavy vengeance of eternal fire is for poor me! I judge this lady to be some class-leader, who came the other evening with some of her 'maids' to hear me. She sat all the while as upon thorns, while I was speaking of the ignorance that was manifest in those who set up 'prayer-meetings,' you know how I would set it forth, and therefore I need not tell you how close it cut this Saintly lady, she sat upon her seat as if the Old One was pricking her flesh with his horn all the time, and I have not a doubt but he was, for you know it is said by some, that wherever God has a church the Devil is sure to have a chapel handy.

The gentleman to whom the printed letter now sent you (viz., the Pamphlet 'Antichrist') is addressed, wrote me several letters, very soft and snake-like; he wanted me to say something in answer to him, that the law might take hold of me by. I saw his crafty, evil design, and I answered him in four letters—evasively. I would not satisfy his voracious maw; I gave him the answer to his questions in language to the point, yet in such a way that left him no way to handle me. Then he burst forth in fire and brimstone, and showed his dusky face. But you see I have answered him very mildly, and that has cut him closer than another style, and the letter is generally approved of here.

I did not go into the nature of Antichrist so fully as I might, not wishing to swell my pages, nor having

oney to print; but I did it chiefly to give publicity to e Cause here. [Reprint Vol. VIII. pp. 299-316.]

Some of the real 'Evangelical' Ministers about our larter, have publicly warned their congregations against e 'Devil' that haunts 44 Prince Street, and nothing ss than threats of excommunication are held out to em, if ever they darken the doors of that Devil-polluted ouse. We have taken from one Church a most valuable ember, one who no one ever thought would fall away om the 'Good old way'; this has so galled them, that ey are determined to put a stop to our proceedings, if ossible, and they are praying against us. So you see that ar is in the Gates, but you know what is written, 'The ates of Hell shall not prevail against Christ's Church,'—nd you know how much effect their 'praying' has upon us.

The congregation seems upon the increase, our place

Thus it goes on; but, with all, some are joining us. On Monday evening next we mean to call the roll, and parade the recruits, to see how many are fit to join the ranks. I believe that there are a good many that have received the *King's* coin, but you know how it is, there are so many things to give up, and get over, ere they can come out free and 'show themselves like men,' but several have given in their names.

I have the pleasure to say that Brother James and myself are very well in health. I am very glad that Mrs Carter has returned to her husband, it made me very uneasy to think that she acted in such a way, but I have no more to say now, as she has gone back. have received a letter from Brother Maltby, he informs me that himself and several others are quite offended with me because I did not mention their names in my last. I am sorry that they are grieved, but indeed I feel as much towards them as to others. and I hope you will be so kind as to apologise for me to any that might feel hurt. Mr Maltby reproves me for having several friends to tea with us, just before we left Nottingham; alas, how hard it is to do right in the sight of everyone. I confess it was a gratification to me to have you and several others at our room, and I don't know any generous mind that would wish to deny me that little pleasure; is it because I am dependent on the bounty of the friends, that even the company of some should be denied me. I hope there are but few who are so contracted in their minds, or that would circumscribe the Servant of God exactly to their caprice. I have answered Mr Maltby, shall thank you to give him the enclosed letter. I certainly icel sorry that I did not name some in my letter, but ndeed they are not the less in my esteem because they were not always mentioned; perhaps it would be best, after saying what I have to say to you, to include the whole together. You have given the Blackcloth a evere handling in your letter, why, Brother Pierce, you seat me by chalks, if you so tear their wool off at Kings' Arms Buildings, I wonder they have not put you nder the Harrow by this time. I am sure the 'Cloth's quite threadbare, the Old One won't have a feather eft to fly with soon, if the Shilohites go on so; well, e would never suffer us to be feathered, and we are nder no obligation to show any favour to him.

Brother Maltby is displeased at your taking away ne Hymn-book to send to us, perhaps you will speak not a shoal or sand, or headland or breaker is there but he has accurately described, and the spot where they lie, and has put such notable Buoys down that there is no danger in sailing; and we carry too many guns for the Pirates, they dare not attack us, we are not afraid either of their 'Galleys with oars, or gallant Huzza! I say, for Captain Single-eye of the 'Dreadnought' Man-of-War, and the same for all her Dreadnought crew! A pretty 'religious' man is Shiloh! some will say, on reading this, but, friend, we can say what we like and dread nought. Our God knows our language and we know each other. I could keep on long at this, but must conclude with most warm and kindest love to you all, every one, from Brother James, ZION. and

TO C. BRADLEY, JUNIOR.

BRISTOL, March 10, Year 10.

DEAR CHARLES,—I trust you have not thought us unkind in not answering your letter sooner. I assure you that both James and myself rejoiced with you that Mrs Bradley was safely delivered, and that another little Bradley had made its appearance in good condition. And we hope (ere this) that your Sister Holinsworth has run safely into port with a sweet little one in tow! I cannot help this way of expressing myself, 'what's in will come out.' And sea phrases are quite natural to me; so that you will have the goodness to excuse me.

We have sent you two hundred 'Antichrists,' for fear there were not any in your town, and I should VOL. XVI.

e sorry if that were the case—in the sense in which we understand the term,—I mean that you are gainst the notions of a Christ, and against the trusting to a Christ that cannot save; in this sense, I think hese are Antichrists in Birmingham.

The gentleman, Mr White, to whom my letter is ddressed, is, I understand, one of 'Irving's Angels,' minister of that sect. Our meeting-place is a few loors only from his chapel, and the man did not pprove of another coming to set up against him (and who would?), and one of so obnoxious a craft too. Ie wrote me a letter, but at that time I did not know who he was, only I could tell by his letter that he was a Cohen or a peeper. His address was very smooth, and he thought he had a flat. I answered him; he wrote me again, and I answered,—and yet again, and

But nought would satisfy him,—his teeth were sharpened in his jaw for to devour me by the *law*. But the sly ruse I plainly saw. I was up to him, just as the man was that I heard tell of when I was a boy. I'll tell you the story; it is but a short one. And you will excuse me for being a little bit funny, for I must be so, if the times were ever so hard.

There were a number of young fellows used to meet at a certain house, and have all sorts of games amongst Now, there was a slight partition that themselves. separated the room they were in from an empty room on the other side, and in this partition there was a slit large enough to admit a man's nose, and they proposed a game of running noses through this slit. But there was one poor fellow whose nose was rather a long one, and when he put it through, some mischievous rogue on the other side ran a large needle through it, and there the poor fellow stuck fast till they chose to release him. Well, some time after, the devil appeared among them as one of the party, and he proposed the game of putting noses through this hole, but the fellow who had been once caught, cried out, 'No, no, you never catch me there again. I was there once!'

Now, this White wanted to get me at this game but experience has taught me the way to avoid the snares of that Spirit, who goes about in these dark 'Angels,' seeking whom he may devour. 'Beware of dogs!' the line is drawn for me in the Scriptures, and I must learn to walk wisely by it, and as I have 'Foxes' to deal with, I must be a 'Serpent.' Therefore, seeing what this fox' wanted, he was answered

c

n Wisdom's way; and when he found that he was efeated, he then burst out upon me, in the way you ead in his letter. (Printed at the front of the pamphlet ntitled 'Antichrist.')

My object for publishing his letter and my answer of it was chiefly to give publicity to the Cause here. You perceive I have answered him with mildness, it is nuch approved of by many that come to hear. Our ongregation is as large as ever, and I think on the ncrease. We want a much larger place. Next week, think those that have believed will form themselves not a body. There are (we are informed) great numbers who approve of the doctrine, and several have given in heir names.

I have not gone deeply into the subject of Antichrist n the Letter, because I did not like to swell the pages, poverty might be made rich. And the parable of Dives and Lazarus is explained to the full. I am chiefly occupied now in this work, and in public speaking, and am almost as much a prisoner as when I was in Derby Gaol.

But what matters it, if through me the God of all Grace speaks peace and happiness to the human race. Zion's good tidings shall live for ever, because 'Zion, that bringeth good tidings,' has ascended into the high mountain; and my life in this world shall be spent in the service of God, my Redeemer, and in your service, most gladly. For your sakes Zion has been ploughed as a field, and for your sakes the seed of Life was sown there, and for your sakes the seed has produced its increase, that you may have 'living bread,' that you may eat and live; and I am yours, and that willingly. What would it profit me, to spare myself and to do my own pleasure? Happiness and peace flow like a river, when the mind can freely sacrifice all its jewels to the Glory of God, and the happiness of his fellow-man. should I have peace, if I shunned to declare the whole counsel of God; or if I spared my person in His service; or did not lay myself out to do the good of which I am made a partaker, to the best of my knowledge and abilities. 'He that knoweth to do good, and doeth it not, to him it is sin.' The reflection would throw a sad cloud over his mind, and would separate him from the possession and enjoyment of that fulness of peace, which the free liberal soul can enjoy: 'The liberal soul shall be made fat' (Prov. xi. 25).

¹ Now to be found in Vol. VII. pp. 1-94.

Then, Brethren, if we would have the full glory of Christ's Kingdom, let us liberally give ourselves unto the Lord; let us give unto him what is his due; let us be onest, we are his property—we are not our own,—no, for are the powers of our minds our own, nor are our vorldly goods our own! All that we have, and all that we are, is HIS! 'The Lord loveth a cheerful giver' (2 Cor. ix. 7).

I write thus for your peace, for it must be true—that he man who boldly frees himself from all thronging cares of the outward life, and from all of its spirit and principles, must be the happiest being. For my own part, I am free from cares, and yet full of cares. This world's cares I have, by the Grace of God, made ashes under my feet! By these cares, I mean those that the wisdom of man upon the Scriptures, corroded the mind

she not to care? Now, it is just so with me, though perhaps some of my children might not enter into my cares, like thoughtless children in a family.

'But won't God provide?' Yes, He does: so does a husband possessed of property provide, but does not the good matron care to make the best use of her husband's property, and would she not make one shilling go as far as two, for his sake, and for the good of her family, if she could? Why then, she must naturally be careful; and see these words, and think of Zion:—

'From age to age—the weaker vessel, full of care.'

Cares of this kind are laid upon me; it is the way that God has planned for the good of the whole House. How pleased and gratified is a careful mother of a family to find some of her children enter into her cares, and feel for her, and by their good conduct and kind disposition take some of her cares upon themselves, and lighten hers, and speak a few soft, kind, comforting words to her, and withal making themselves active in the service of the house. Those are kind children, who would do all in their power to lessen, or to lighten their mother's cares.

This moment the Postman brought your father's kind letter, just as I had written the last words above. Surely he and myself were in one mind exactly, at the same time; a glow of pleasurable feeling (better known by feeling, than by words) filled my bosom, when I saw the well-known handwriting and motto—'Down with Priest-craft.'

Your Father informs us that your Sister Holinsworth has a daughter, and that all's well. I am thankful for the happiness of you all in this respect. The parents are

ZION'S WORKS

lessed, and they will bring their children up in the urture and admonition of the Lord.

Farewell, dear Charles, kind love to yourself, and all of ours.

From ZION.

[The very capability permitted us, as children, of essening or of lightening our dear Parent's cares, imposes duty, high in purport, and precious in observance. How to attain its requirements, and faithfully to carry out as provisions, must be a source of loving anxiety to veryone begotten in Life by the Word—and therefore the object of the Parent's tender solicitude.

First: as children having all to learn — a perfect implicity of mind is necessitated, which renders the pirit susceptible of the Divine instructions; then, an bsolute reliance on every utterance from the Throne of

BRISTOL, April 7, Year 10.

DEAR BROTHER BRADLEY,-The account you give respecting the Meeting of the Friends at the Chapel, would be distressing to my mind, did I not know how things must be; cool hearts, I was forewarned I should find, and so it is. Under the circumstances I cannot advise you to keep the Chapel on, but I wish for the Friends to meet at each other's houses, at convenient times, and edify each other as well as they can; and you shall have all the aid from me that is in my power to give. Indeed, I have thought with much feeling of your position—you that have been so liberal in the Cause's support,—to see the want of thought in so many of the Believers, and the thin attendance must be very disheartening to you. And I think the few that are zealous, will do just as well for each other by meeting in a private way. Perhaps when I come to Birmingham a Room might be hired for a few times to speak in, while I might stay; this I should like.

We are doing the work that is before us here, as well as we can, and we can do no more, but must leave the result to Him that works all things according to His own will. And as we see a prospect of the Truth taking root here, we can do nothing better than go on, and are still looking out for a larger place.

We most heartily thank you, and the rest, for the assistance you render us. You feel pleasure in knowing that it is the Lord's Cause you are helping, and not man's; there is a solid satisfaction in *knowing* this.

Tell Mrs B. to set her hope and love entirely upon God; this world is indeed full of thorns, and I know

this fact well, but I feel for her, knowing her weak frame and nature; for my part I am fortified against them, and I would be the means of putting the same weapons into her hands for her defence, as I myself have, in the measure that she needs it. But come, you have many comforts of the outward kind; you are wonderfully blessed in your children, I congratulate you upon this, and I rejoice in heart with you, for this is no small boon. Think of this often, and then of the Truth that makes you free; and lift up your heads with rejoicing, and praise the God of Love, and the Giver of Life to you.

We return, with many thanks, the 'Shepherd,' as it is called, but it is not the *Chief* Shepherd. However, it is doing its work, it is all well; in some parts of it Priestcraft gets a hard knock, and there are some instructive things. We can gather honey from every plant and flower.

Hope Sister W. is well in bodily health, I have no fear about the inward. Peace be with you all.—Yours very affectionately,

ZION.

TO R. HOLINSWORTH.

BRISTOL, April 8, Year 10.

MY DEAR BROTHER,—Your Brother Charles has written me a very kind and affectionate letter, and my heart was to answer it; but I thought I must owe you one by this time, and Charles will! excuse me till next time for your sake, I am sure.

Both myself and James do most heartily congratulate you on the restoration of your dear Mrs H. from her confinement; and that she has brought you a little stranger whose face nobody in the world ever saw before. No, you will say, How could they? for it was not made! Very true, my friend, neither could it be made till the marriage took place; and thank God, you were married without the aid of man; -what a resemblance of that marriage that took place in Zion; -God Himself was the Priest. And as your little one's face was never before seen in the world, and of course was quite a stranger,—then is not the child born in Zion just such a stranger? He is. How could they see the lawful child before the lawful marriage was lawfully solemnised -without the aid or invention of man? The child was not made! So we were sweetly noodled, having a race of bastards palmed upon us. 'The child of fancy, finely dressed, but not the Living Child.' And now, whenever we see the Child of Imagination merely, we look at him as a cow would at a bastard calf, 'very sulky'! And we say, 'No, no, you don't impose that one on me now; I've seen the face of the little stranger, that no one ever saw before; - a child begotten and born in holy wedlock, without the aid of an earthly Priest, or the contrivance of Priestcraft. The Child of Love!—the Love of God, and the love of His Elect, embracing each other, has produced the sweet little Stranger, - and he brought his name with him-TRUTH! Now then, I ask who ever saw him before, did you ever see a child born bearing that name, till that 'Honourable' marriage took place? No, I'll venture to affirm you never did, and I do

ZION'S WORKS

ink you will agree with me. But since his birth, there we been many women showing out their children, and oclaiming them to the world as being much finer ildren than the 'Zion' Child. Indeed, I must acknowing that these Ladies do dress up their babes very rely, and their fine long robes, and the dazzling trinkets disliver rattletraps that hang about them, will induce any to take them in their arms, and give them a andling; but Lord 'a mercy on us! look at their atures! What thick lips! what wide mouths! what t noses—what blear eyes; and oh! what ears!! I'll y no more, for 'a nod's as good as a wink.'

For my own part, when I take a child in my arms, is not its beautiful dress that first takes my attention, it I look directly at its little face, and I view its set of atures altogether, and if the whole are so formed, and

say anything about how, or when this woman and he were married; 'tis my opinion they went together like jumping over the broomstick. And the child that they have begotten between them has such a wide mouth and thick tongue, that it scatters speech so wide that it speaks to no point, but blubbers out words like taking a dog by the ears; the man meddles with strife that belongs not to him (see Prov. xxvi. 17), and is like a madman casting about firebrands, arrows and death, and saith, 'Am not I in sport?' Rare sport indeed, sir, to sport and trifle with the Word of Inspiration as you do. 'The fear of the Lord is the beginning of wisdom,'-and if you had it-while you were bold-you would dread to open such a 'wide mouth' as to say that God and Devil is one being (in the way you state it)!—God and Devil are not one being in the Deity Himself; God is one only Love and Wisdom, and He is nothing else; and His concealing Himself as He has done, does not make Him a Devil, or the Devil. It is blasphemy to say so!

But hearken, and we will show you the mystery; God gave His Word in mystery by the Prophets all along; and He did not reveal the mystery, but kept it close within Himself; and He left all people to put their conjectures to the meaning of it, just as they would, and they did so: And their conjectures about the meaning of it were opposed to the Wisdom of God in His Word; and their conjecture and wisdom upon God's Word was 'Sin'; but yet, though they did it, it was no sin to them, because there was no revelation, but all was mystery; and as God gave no revelation of the mystery—which is the Law (of Liberty)—consequently where this Law was not, there

was no transgression; yet, 'Till the Law, sin was in the world' (Rom. v. 13), but sin was not imputed to anyone, because there was no Law,—because there was no Revelation; it was Inspiration, but not Revelation. But the sinning principle, or the principle that made 'Adam' to sin, was in all people prior to Adam's creation, which sinning principle was self-wisdom; and the Dust, viz., 'Ward'—out of which Adam was made—had this sinning principle in him, the same as all others, and this sinning principle was the Serpent; the man Ward was the serpent because of the mind being self-righteous. And now we must observe here, that instead of Adam entailing sin upon the human race, it was the sin of the whole human race that fell upon Adam, and caused his disobedience, fall, death, and sufferings.

And let me tell you, sir, that there was no Devil at all till this sin was committed; for the Devil is confusion,-'Babylon,' that's the Devil! and will you say that God and Devil are one being? Understand it aright. The pure Adamical Life being formed—being generated out of God into the human life, and the sinning spirit or principle being in the human, there was a mixture: Truth was blended with evil, or with human wisdom; or in other words, the pure man, or Adam-nature, was poisoned with the principle - Sin, that was in all the world of human beings, and then the being was a God in vileness, a De-vile, and disobedience was the consequence, and then death, and then destruction; and so the De-vil was thrown down -broken to pieces; and then the human wisdom was shaken out, and God's wisdom came in the stead. the first man Adam—the remnant,—and the last man

Adam, viz., the Wisdom of God, free'd from the human wisdom,—these twain make the one new man, Christ: 'He shall change our vile body' (Phil. iii. 21).

So after the death and destruction that came upon Adam, he passed into the future Life, or State—Christ.

Then first he was a Devil-man, but now a God-man. So that to say, the Deity, the Great Eternal, was both Devil and God, is blasphemy. Let it be known that there is a Created God, whom the Great Creator creates, and he was Devil, as we say, at first, but now is God—true God, and not false God; so in this sense, but in no other, is God and Devil one; not God in His OWN SELF, but in the Creature.

You talk, sir, about universalism; indeed the truth is an universal spirit and principle, because it will be as universal as error has been; but, good sir, will you not allow the *Spirit*—Truth, to have a birthplace? You talk about an universal mother, away with your wide mouth; hear what the Scripture saith (Mark iii. 35), 'He that doeth my will the same is my mother,' etc. Then the doer of God's will is the birth-womb and temple-body of the Lord, through whom the Man—Truth—is born into the world.

Your child's clothes are very fine; but it has a flat nose, it has not the right scent: 'Come near hither, ye sons of the sorceress, and of the whore; against whom do ye sport yourselves, and make ye a wide mouth' (Isa. lvii. 3, 4). My child has a nice little sharp nose, and small mouth, and ruby lips, rosy cheeks, and blue eyes, and a set of teeth white with milk, and a high forehead, and hair—flaxen hair, beautiful as Tirza, comely as the curtains of Solomon; my child is not so fine to the view of the

world as yours; it has no tinsel to make it pass off with hose that love tinsel, but it has the features of his Father; Love is in his countenance; and he has a smile for everyne. And I can swear that God is His Father; but yours was a foundling, begotten by intellect and dishonesty. But 'll say no more, but leave the two children for the Judges o decide, whose child is most worthy to be loved,—the one with the wide mouth, or the one with the small features.

Well friend Holinsworth and Mrs H., I wish you oy with your little stranger, and the same I wish nost heartily and lovingly to your Brother and Sister Bradley). Oh, may they be blessings to you, and you to hem! Aren't you glad that the dear little things are sorn sinless? I think so.

^{&#}x27;Oh Truth, thou balm of every wound, Thou perfect good! Thou first and last!

[Wondrous indeed, is his marvellous depiction of the two children submitted to our judgment; and what vital issues are involved in the decision! The scathing denunciation of Smith's proceedings, and the ILLEGITIMATE means (mixing Zion's doctrine with his own wisdom) by which he procured notoriety, should at once separate the minds (where love to God and His offspring, exists) from the admiration of this extrinsic 'finery,' and turn the affections to the pure simple beauty of Divine Truth, born into the world through a mind purged from guile and falsehood (the Devil), and lifted into the sphere of the sincerity of God.—C. B. H.]

BRISTOL, April 8, Year 10.

DEAR BROTHER PIERCE,—The parcel was received all safe with the money, for which we thank you and all the friends who so kindly help the Cause. We have received two subscriptions from the Sheffield friends since we have been in Bristol, and five shillings for Books (the 'Antichrists') likewise, from Barnsley, and a promise from Blyth. We are glad to hear that Captain Singleeye is returned from his voyage to the cold regions of Derby, you know we spent two winters there, among the Wolves and Sea-monsters. I don't like that place, I shrug my shoulders at the mention of it; but there are a few there whom I like, I confess, for all that.

Thank you for sending all the news you can to the friends at Ilkeston, Derby, and Sutton. I have not forgotten them, but I cannot write to all the friends in the separate way they desire, it is impossible to do it (and do VOL. XVI.

ny other work). I should not have any rest for my poor body, nor the least time to take the air, or any degree or kind of recreation, were I to keep writing to individuals, though it would give me pleasure to do so if it were possible (in nature); but my bodily powers cannot endure such incessant application to writing; I am obliged to go away from it a little sometimes, to rest. But I will write to Derby in a day or two.

There are handkerchiefs brought out here at Bristol, with the King's Arms on them, and George and the Dragon, they are in use with the 'loyal' people; this is a very loyal place, you would think they were all Church and King folks here; but really I could preach a sermon from one of these designs, and take my text from the figures.

We are very glad to hear that Sister Redwood's little

me a large heart, praise and thanksgiving be to Him for it.

We wished to give Brother Peters a set of the Books (that were soiled) at half-price, because he was not able to purchase them at full-price; you did right to give him what of the Books he had not, at that rate. You are about to lose the Chapel you say, well, it is for some good, but I fear that the place you mention will be too heavy a rent for you. I like the situation and description of the room, and it would be very desirable for you to have it, but rather have meetings in each other's Houses than involve yourselves with debt; but perhaps by this time you have decided about it.

Really, Brother Pierce, I long to see you all, how shall I stay a twelvemonth longer at Bristol, without enjoying the company and kind looks and conversation of my Nottingham friends, and the same with Birmingham, Sheffield, and others, but somehow Nottingham seems always so near to my heart; do all the friends there love me as I do them? Certainly I have had proofs from many, and however, I will indulge the sweet thought that they do, and we will live in love though absent in body. Travelling is very expensive, but if it were in my power I would pay you a short visit in a little time hence, for I don't know how to stay from you so long, I assure you. May our love to each other increase and abound is my heart's wish, for Love and Wisdom is Heaven upon earth. Every one of your faces are now in my view, just as plain as if I was present with you, but I don't hear your voices Kind love to yourself and your family, and all the friends.

Mr Greaves and his friends promise to give £40 lowerd Chapel and other expenses here, for one year. Then follows a calculation of their annual expenses and income to meet them, with directions for collection of the subscriptions.) Birmingham we have received ately from, nearly £12 collection, in addition to a nandsome sum when we left them for Bristol, so that we have not included them with the rest. Sheffield agrees, hay, has offered four shillings per week, which they will remit to you. I shall be glad if each place (except Sheffield and Birmingham) will be pleased to send their subscriptions to you, according to this arrangement, by the 25th of each month, and you could remit the whole to us by the first of the next month.

If all the friends agree to this, it would be a dependence for us, and would free us from anxiety on that I conclude, wishing you all health both inward and outward. ZION.

Please to give our kind love to Brothers Peters and Maltby, and thank them for the Hymn-book, etc.

Have sent 'Antichrists' to the amount of 5s. to Chesterfield.

TO C. BRADLEY, JUNIOR.

BRISTOL, May 15, Year 10.

MY DEAR CHARLES,—I could not read your kind letters one half through without making several breaks, -blessing, praising, and adoring that Gracious Author of my double, or two-fold being-the Wolf and the Lamb (but lying down together)—for his merciful providence and mindfulness of me, leaving me those to write to and to speak to, who can sympathise with 'Joseph' in his afflictions; and who value Truth, knowing that it was hidden and lost in the deep, and are sensible that there must have been deep diving after it, ere it could be brought to manifestation; and pains unknown must have been endured by the Fisherman ere that multitude of fishes was taken, which now appears in Zion's net. And though such a multitude, yet the net is not broken! No, nor will it ever break!! However, I do not intend dwelling much on spiritual things in this, for I am out of bodily order. I was taken suddenly ill, two days ago, and have been confined to bed, but through the tender kind care of my worthy friend, James, I am now again getting better, but not fit to write much.

We have just changed our quarters to another part of the City, where we shall be at a great deal less expense than in Prince Street, and it is a more populated neighbourhood. A noble large room for meeting, and lodging at a cheap rate, because the friends here have contributed in every way to our wants, furnishing, etc. This does not augur badly for the little lot of Shilohites here, does it?

I have written a small Book lately, in explanation of men praying everywhere, lifting up holy hands without wrath or doubting,' etc. And it will open the 53rd and 54th chapters of Isaiah. Showing how God made a wife for Himself, and that She was the Lord who suffered; yea, that She is the 'Lord our Righteousness' (see Vol. VIII. pp. 144-171, for reprint). Verily, stay a bit, wait a bit!—the following words will be found true:—

Edwin become a Christian yet? Please kindly remember us to him, however, and to Ralph. I shall answer Mr West's inquiry soon, please to tell him.—I remain, yours truly,

ZION.

[May 29, Epistle, Vol. VI. p. 308. June 6, Epistle, Vol. IV. p. 269. June 18, Epistle, Vol. VIII. p. 1 and on. June 19, Printed Pamphlet, 'Man not accountable'; Reprint, Vol. XII. pp. 28-38. July 15, Epistle, Vol. VI. p. 324.]

TO C. BRADLEY, SENIOR.

NOTTINGHAM, August 22, Year 10.

My VERY DEAR FRIEND,—I am very sorry, like yourself, that the doctrine of Truth has made such little impression on many. I have not shunned to declare the whole counsel of God, at Bristol as at other places. On some it has made deep impression; but on others, as at Birmingham, the impression is not apparently so deep; consequently, such fine, ripe, good-flavoured fruit—of love, joy, peace, gentleness, goodness, fidelity, meekness and temperance,—does not appear on some trees. Trees they are, and walking they seem, but instead of these 'fruits' appearing, they seem without fruit. And whose is the fault? Does not Paul plant? Does not Apollos water? They do, but they know that it is God that giveth the increase, and to Him they leave the effect, or produce of their work after it is done.

Some there are, that at the first would have plucked

ut their own eyes, and have given them me, and they did o—spiritually, and they ran well for a while, in humility nd in child-like simplicity. But now, it may be that hey would take their eyes back again, and would see with nem, forgetting that 'A wise man's eyes are in his Head.' For it is the time of the fulfilment of the Parable of the ower; that the love of this world, the deceitfulness of ches, and the lust of many things, enter in,—to the earts who received the Word with joy, at the first,—and ney become unfruitful!

But that they may recover the tone of mind they had the first; let them go back into humility, and into simplicity, at them take again the *low* seat that they have left, for it a better state of mind, and more acceptable, and more ongenial to the feelings of the Divine love-spirit, to be lied with innocent ardent zeal for the Cause of God, and or the diffusion of the Truth revealed (even should the

hearts, and He does not remember against you the numerous errors of judgment, that in many things you are liable to make while you are passing on to maturity; nor will He fling them in your teeth, for the humble mind does not need to be told often of an error, 'a word to the wise is enough.' Every fault, error, or slip, is a reprover, admonisher, and teacher to the humble and lowly in spirit. Yet, while God causes His children to see them, He seeth them not, because He is God!

You may believe me, my dear Friend, that I never considered myself worthy of honour, or worthy of being much valued; and this is known to the All-seeing eye of Him who judged me faithful, and in His wisdom thought right to call me to glory and virtue, that I should be His servant, and yours. His servant to bring His truth unto you, that you thereby might be reconciled to Him. This is my work, and the highest station that I aim at, God is witness! And if God had so ordained, that the Truth should be revealed without making me (the Creature) of the Truth; and if it were possible that the Truth could be loved, and the bringer-of and the partakerof the Truth discarded from your thoughts and affections, I would sacrifice that which I might desire, for God's honour and your happiness. This I could cheerfully resign myself unto, were it required by the Spirit, for your advancement in knowledge, for, by the Grace of God, I was so far tried, yes, and much further, ere I came out to the world. But, as the Truth itself is composed of Divine and Human, how shall anyone love the one, and not the other also.

Several believers have shown much love to God,

and to His Truth, for they know better than to do what hey have for the Cause, for a man professing merely to have a Work of God in hand.

Let them not regret what they have done, for that iseling would be unprofitable for yourselves, and would work in the mind dispositions—and would lead you to act in a way—for which, on just consideration, you would lislike yourselves.

Receive, I entreat you all, this little bit of advice from ne, and judge it to come from an upright source.

I am not offended at what has been said, or at myself as an individual) being but lightly esteemed by some. But 'the ear trieth words, as the mouth tasteth meat.'- And the Spirit that 'searcheth all things,' knoweth when words are fitly spoken, and judgeth of their influence and weight.

I have so much that man about do dumb too be it

well with the pair. It is lawful to do good to one another to the best of our judgment.

Our very kind love to yourself, and all your household, and to each lover of the Truth as it is in Jesus. May you fare-well, is the heartfelt and ardent wish and desire of your affectionate, and much obliged ZION.

[The prerogative of the 'Man of God' is conspicuous in this letter, drawn from him by an experience of coolness and fickleness, which only his 'meekness' could counteract. And the dignity yet humility of reproof is manifest for our 'instruction in righteousness.'—C. B. H.]

TO R. HOLINSWORTH.

BRISTOL, October 10, Year 10.

MY DEAR FRIEND HOLINSWORTH,—I commit the care of the printing of this Book to you, as you are so kind as to undertake it. Go on with it with spirit—it will be productive of much good; four hundred of them will be enough.

I herewith send you for the printing, seven pounds, and whatever more should be wanting, I will pay you when it is done.

I am going to London to put my young son into some business whereby he may get his living. It has long been a trouble to me, that my poor offspring

^{&#}x27;The work referred to was printed at Birmingham under the title of 'Wisdom triumphant over Vain Philosophy.' See Vol. IX.

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we been left without the protection of their Parent, d without means of support, and I am not without y proper feelings for them.

Please to give my kind love to Mr and Mrs B., iss Witton, and to everyone of the family: yourself, or may be sure, and your dear partner, are included, and all the friends.

I will write a long letter as soon as my mind is a tle freed from its present embarrassment in pecuniary d domestic matters; I go to London on Monday next. From your ever loving friend, ZION.

Undated.

MY DEAR FRIEND HOLINSWORTH,—whom I rejoice

from such things; however, it cannot now be altered, so must be put up with; and it's a folly to fret about anything. You did your best, and I thank you. Hope yourself and Partner, and babe, are well. Farewell!

From your loving friend,

ZION.

TO C. BRADLEY, JUNIOR.

I Toodated

MY DEAR SON CHARLES,—Mr Greaves will not allow the relationship; he says that Ward cannot beget a Son. Very well, he's quite right. Ward had no seed till the Seed came—SHILOH! which means 'Seed,' that is the signification of the word. But now that the Seed is come, God makes use of Ward to beget Sons, but certainly God is the Power to beget.

Mr Greaves says, that Ward is but (at most) the Elder Brother, and has no power to beget, as he is not the Begetter. Very well, as a Brother only, it is true. But Mr Greaves does not understand that the Spiritual Man can be both a Brother, Father, Son, Mother, Sister, Wife, Aunt, Cousin, and everything else. 'He is my Mother, my Sister, and my Brother, that doeth my will,' saith the Word.

Mr Greaves says, that the name Zion does not belong to me. Indeed I know that Zion, in the first place, is WISDOM, but as Wisdom must have a Lover, and as SHE hath found a Lover, and one that asked

or HER, just as 'Solomon' did [The 'second man' or 'last Adam,' rising out of the first or earthly man, orms Zion—the Lord's anointed]; then SHE having ulfilled the Scriptures in me, HER NAME is called upon me, viz., 'ZION.' And I can tell Mr Greaves, that here is not a name in Scripture but I may with ropriety apply to myself, and call myself by, as the Spiritual man!

For is it not written, 'He that overcometh shall nherit all things?' then consequently he inherits all names, because he obtains the Substance. And why deny him the names? Take away my LIFE, riend Greaves, and then you may take the Name, but while Life lives, the Sacred NAME must live. But,' says Mr G., 'it was not you that overcame; it

xxxviii. xxxix). Where wast thou [human reason] when God made His world, when He formed Being for His praise, to bring Iniquity to an end? Wast thou present, and didst thou behold work that was 'done in secret, which 'proclaimed upon the House-top'? Or hadst a being before Eternity, that thou hast looked into the inextricable wards of the secrets of the Most High, and beheld all the movements of the Eternal Mind? And how He planned the way, that, in the end, His Great Nature, and His Name Divine, a very man should in this lower world become, and in that world be found a Prophet, King and Priest? A prophet, to unto men to edification, exhortation speak A priest-to offer up spiritual sacrifices, a sweet savour unto God, instead of vain oblations; and a King-wearing his Crown of Life and Light, and swaying the Sceptre of power and judgment over all the enemies of God and man, holding them ever captive in his chain [of wisdom, that links all the Scriptures together, both curse and blessing, letter and spirit, in one bond of Love.—C. B. H.]. this kingdom, power and Glory is within, and not without!

'Ah but' (says Mr G.), 'Mr Ward, I look to you for perfection, your language should be perfect,'—as mine is he means, or would say.

Very pretty 'tis, I do allow, to be Master of Arts—of this kind. What a pity it is that God is so mistaken! I wonder that some of the 'wise' ones did not step up, and correct His ideas, when the Great Creator was

about to make Man. Surely they might have told Him who to choose to carry on His work below. How came He to choose a being that will eat meat, and drink a little ale, and be social and pleasant with his friend, and smoke a cigar, or else an innocent clay pipe? Surely God might have found some Monk, or some Priest in (already) 'holy orders'; and not have come down so low as to take a Cobbler, one of that hobody-knows-who St Crispin's Crew! Ah, but it must be so, think, speak, and act against it, as you will.

Charles, your letter cut Mr Greaves to the quick, I wish it may shave off his beard, for it is very long. ['Tis a shame for a man to wear long hair,' i.e., let self-wisdom dourish.—C. B. H.]. I don't know whether he will not give

Mr Greaves showed it me, I said I was going to write to you, and would point it out;—this was what, and all that I said. But Mr Greaves has shown a very bitter and bad spirit in this matter; he would try, because you hit him so hard, to sow discord between you and me. Did I see a necessity to reprove you, I would not so speak of you to Mr Greaves, nor to anyone else. I need not do so, as you are always ready to be guided by the Spirit of Truth in Zion.

You will see how Mr Greaves has corrected your letter, just in the same or a similar way, am I to be corrected. But I leave it here for the present. Taylor has quitted the field it seems: Oh alas, how will the world be reformed now, since the very 'Gods of Reform' have fallen out. Sure the folks must go to Old Nick now, at last. Love to all. From your Father and friend,

TO T. PIERCE.

LONDON, October 17, Year 10.

MY VERY WORTHY BROTHER AND FRIEND,—I have just time to sit down to write a letter to you, first in acknowledgment of the cash you enclosed for me, £7, 10s. all safe, for which I feel much obliged. The Book is in the hands of the Printer, and is going forward, in a few days it will be ready for distribution.¹

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¹ See letters of October 10 and November 21 to R. Holinsworth, respecting the printing of this work, entitled 'Wisdom triumphant over vain Philosophy,' and it might be also said, over all outward troubles that a man could have.

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I am now in London you see, being obliged to come ither to place my young Son in a Trade, and to get a um of money for that purpose I have been compelled to ispose of my plate for £15. I confess I regret that, but bad shift is better than none, and it would be a sad thing or my poor little Boy to be without some means of getting living. Who must see to the wants of the poor things out their natural Parents?

My family are all in a very deranged state, I mean as t respects outward pecuniary matters. I have not gained of fortune yet by my preaching, that is clear, and I have to hank my God that I did not set out with such an object in view. I am content to be the means in the hands of the merciful God, of comforting the hearts of my afflicted Brethren, who have had upon them the horrible nightmare, or Incubus, which prevented them from enjoying

Chapel. I rejoice at this, looking forward with the pleasing hope that God is working the way for us to spend several happy days together, in your favoured Town of Nottingham, of all places to me most dear.

I will write shortly more fully on the business when I return to Bristol, which will be, I trust, at the close of next week. I am endeavouring to get our scattered friends together here, and meet them all to-morrow. I find some of them strong, and increasing in wisdom and in stature, and I trust all, according to their measure, will be so. I have been in rather an unsettled state of mind for several days past, as you must suppose; what with travelling, and the difficulties that surround me in temporal things, and other matters that I will not now trouble you with, these have prevented me from writing much.

I hope you have received the Writing that I sent you. I beg to acknowledge our Brother Maltby's kind letter, but cannot now answer either that or Sister Blasdale, and please to accept of this letter as an answer to all parties, with my kindest love. James is not with me here just now, but I believe I might say that he unites in kind love. Should you have occasion to write while I am here, the address is, North Cottage, West Square, Prospect-place, St George's fields, Southwark, Surrey.—For ever and for ever yours,

EXTRACTS FROM SHORT LETTERS IN THE TENTH YEAR.

TO C. BRADLEY, SENIOR.

LONDON, October

. . . As to the Book now printing, be not at all apprenensive that it can fail of producing good. It is the Word
of the Lord, Brother Bradley, and I know that He is the
aithful God, and His Word through Zion is Truth. And
hough clouds, for a season o'erspread the skies, yet well
know a bright Day must arise. No clouds can damp
rour poor afflicted Zion, and as yet, that is my state. But
shall conquer, and shall yet rise superior to all the
powers that seem to operate against me. Nothing can
lamp the ardour of that flame that ever burns bright in

TO C. BRADLEY, SENIOR.

LONDON, October 25.

... I HAVE to inform you, that James and I have mutually and comfortably agreed to part company, which I confess I have for a long time desired, and should have striven for before now, had there been any means for him to live separately from me. He was never happy nor contented in the Cause, though there was nothing in my power that I did not always do to make him so; and indeed, I gave him too much of his way, particularly at our first outset. But he performed an act of kindness and philanthropy toward me at the first, when I left the Workhouse, in receiving me when all men forsook me, that shall ever live in my grateful heart; and he has (though in a rough way) been, and I have no doubt ever will be, a Champion in the Cause.

I am heartily glad, however, that matters can be so ordered for him to stay at home. For my part, such is my confidence in his friendship for me (with all his oddities), that I am sure he would, had he thousands in possession, make me master of it. He is not a badhearted man, far from it: but indeed, I have had a sore time with him, for he is too proud to be governed as he should be. He will attend to the Cause here in London, will read my Word constantly to the Friends, and I hope he will be happier at home with his wife; and I am sure I shall be much more happy.

Mr Smith (author of the 'Shepherd') has sent for me to spend a day with him; I expect that Mr Greaves will be in company, and some others of the 'Great'! Good might result from it, and therefore I go.

How are you now at Birmingham? Cheer up, why droop in mind? God lives, and while He lives, we live, and while He is Love, we live in Him. Hurrah! says Zion, Who's afraid? Though money I have none, and no dependance (humanly speaking), yet I LIVE. Yes, and shall live. Yes, and shall live and rise. I repeat it. Oh! go on to know God, and to know yourself in Him; and live unto Him, setting your affections wholly on things above; for there is nothing else deserves our care. Free yourself, Brother Bradley, from the cares of the outward state. Look at your blessings, and be thankful to the Donor; and wait the working of the Great Good Spirit, and so will you hasten to yourself, the coming of the Day of God within your own being.

Hope the Book is getting on. I think they charge

had a violent shock. Yesterday morning, at an early hour, my left arm and hand was struck completely dead, and as cold as the arm of a corpse. All use of it left me. I can now move the fingers a little, but still a deal of pain. I feel hope that it will be restored, though I cannot use it at all yet. A kind of epidemic seems hanging over this great City, and several hundreds of its inhabitants are swept away. But it cannot take me, of this I am certain; my work is not done.

But indeed my afflictions are numerous and heavy; yet so it was to be, for it is through tribulation that I must gain that knowledge that yourself and all the Believers stand in need of; so 'Death worketh in us, but Life in you' (2 Cor. iv. 11, 12). For the Grace of God comes to be more known by me, the more I am afflicted; and I have received the Grace of God for you. Then it must be-'O Zion, afflicted with wave upon wave.' Therefore, seeing it to be the right way, and the way through which I must get the bread to supply the wants of my children; I am content for their sakes. would not a tender mother, or an affectionate father do, or go through to keep their children from famishing before their eyes. Ah, who knows what they would be willing to suffer for their children's sake. And if this, in nature. is only the figure, what must be the substance in the Spiritual world? I feel I have much to say on spiritual things, but I am not able to write. So farewell! May the peace of God rule in your hearts.

TO R. HOLINSWORTH.

LONDON, SATURDAY AFTERNOON, November 21, Year 10.

MY DEAR BROTHER,—I most sincerely thank you for your work of love in getting the Books forward. I have just received the parcel safe, and I thank you for what you propose, viz., either to direct that you send them to the different Churches, or to send them to Nottingham for Mr Pierce to distribute them. I was unwilling, my dear friend, to give you more trouble than you must have had; and it was that consideration that induced me to direct them to be sent to me here, but certainly that would be incurring additional expense. I think it will be best to send them to Nottingham, as Mr Pierce knows how

great pain in them; yet my doctor tells me that in a very few days I shall be strong; my arm is much recovered, but yet I have not much use of it. But all's right, and all's well! I will write you more fully as soon as I can hold my pen long enough.

I fear that there will not be forty of the Books to spare from the subscribers, please to keep thirty for the purpose you mention.

I would write more, but cannot for two reasons: first, I hasten for the Post, and secondly, I cannot for want of strength write much, so you will kindly excuse me.

My very kind love to your kind father and mother,¹ and to all the family, yourself and beloved wife included, and be sure I am ever yours in the most sacred ties of the purest love and friendship.

ZION.

Kind love to Mrs Collins, and to all Zion's children. Farewell!

TO C. BRADLEY, SENIOR.

LONDON, November 25.

AFTER being entirely confined to bed for nine days, I am again risen, I trust yet to show forth the works of the Lord. I have never suffered so much pain in so short a time, and of course I am extremely weak, but as the fever is gone, I hope that a short time, with great care, will recruit my lost strength.

I would not have attempted writing a letter just yet,

¹ Mr and Mrs Bradley.

nly that I wished to convince yourself, and the rest of the Friends, that I am recovering, although not thoroughly ble to walk across the room. I feel thankful for your etter; it was consolatory to me, and so likewise Brothers Iolinsworth's and West's. Were you all present with the, I could no doubt venture to talk to you a little, but I annot write. You have all of you, Shilohites, my heartelt love. Farewell.

TO C. W. TWORT.

NOTTINGHAM, December 3, Year 10.

DEAR JAMES,—As you requested me to write directly o inform you how I got down, etc., I hasten to do so, Charles Bradley, Senior, December 22, year 10, Vol. V. p. 155]—he lives near Loughborough.

I do not find myself any better in my limbs as yet, but I trust that the air will do me good. I am in comfortable lodgings, and very cheap, only four shillings per week.

Mrs Birkenshaw met me at the Coach office, and she was the only one that met me there; but the morning before there were two or three of the Nottingham friends there, but perhaps they could not attend on the two mornings.

Sister Birkenshaw is my principal nurse while she stays here, which will be till Monday; and then Sister Blasdale and others take care of me.

I have seen but few of the friends as yet, but all whom I have seen desire to be kindly remembered to you. I was careful to present your kind love to them. You will please to excuse this sad scribble, I cannot write well just yet, but I am in good spirits, and hope soon to get well round.

I will not be long ere I write you again, this is merely to acquaint you that I got down all right, and am now well taken care of, and all's well, and fare you well, and the same to Mrs Twort and all the friends. From yours,

ZION.

I will see Mr Carter as soon as I can, and will not neglect to let you know the result.

TO C. BRADLEY, SENIOR.

NOTTINGHAM, December 12th.

MY DEAR FRIEND,—... I am much improved in health nce I came here, and my limbs are better, but yet am ot able to walk without much pain.

It was my intention to call on you in my way to the Vest, but as I could not go backwards and forwards to ne chapel, without conveyance, I would not by any neans put you to that expense and trouble.

I should not have come this way now, only that I eard that the Friends here had some bickerings among nem about several things, particularly the Chapel; I rill merely say that there was one party for keeping it in my absence, and another unwilling to incur the

their sympathy. 'To him that is afflicted: pity should be shown from his friends.' I know that there are a few who regard and pity, to them I am bound in gratitude and love. . . .

TO C. BRADLEY, JUNIOR.

BRISTOL.

DEAR CHARLES,-You say you cannot imagine how I could get to Bristol without passing through Birmingham. No, that I could not, but I merely went through; did not stop five minutes. I confess I could hardly go on, but I set my face to get to Bristol at such a time, and was expected and the people were all anxiety. And I was so feeble in my limbs that I thought it best to proceed, and not put my Birmingham friends to needless trouble. For indeed, I felt uncomfortable at Nottingham on that account, and wished I had stayed in London till I was quite well. However, I have this comfort in my own mind, that I have not shunned to declare the whole counsel of God. And I can live in peace, and leave this mundane state in peace, knowing that I do the will of my God. . . .

TO C. W. TWORT

GLOUCESTER, December 18, Year 10.

DEAR JAMES,—I am not yet returned to Bristol, but hope to be there to-morrow; I have experienced great trouble and fatigue this time in travelling, owing to the state of my limbs which are far from being recovered, or I cannot yet walk 200 steps.

The journey from Nottingham to Bristol is very long, and tiresome for me. I came into Gloucester last night, and could not proceed further, so I put up at the same Inn that we once stopped at before, and expect to get a passage to Bristol to-day, but if not, shall be sure of one early to-morrow morning, and I thought while I was waiting that I would write to you.

My limbs were very bad while I was at Nottingham, so that I could not walk backward and forward to the Chapel; Sister Simpson came over from Mansfield to see me—she was there with her brother—and she paid for my carriage to the Chapel.

Sister Birkenshaw from Sheffield, and Mrs Blasdale were my nurses, so that I was well attended to: but And her advice to Thomas is, to have done with it: and I believe that Mr Pierce takes the *friendly* advice; and the Cause of Zion has evidently received a death-blow at Nottingham.

I believe it would have grieved you to see the coolness with which I was treated by Mr Pierce, Mrs Pierce, and all the family on both sides.

I spoke four times at the Chapel,—twice Mr Pierce was present; none of the Kirk family but once. And then as to union, there is none; but austerity, pride, and vaunting one against the other. Yet there are a few who live in truth, and love it. Old spleen was in full force against Miss Simpson by Mr Pierce's and Kirk's family; but I assure you that I should have been badly off for help in pecuniary matters, if Miss Simpson had not obtained me some money. I received a few shillings—Nottingham subscription; not a penny was offered by the major part of the long-standing professors; Holbrook, Davis, Stenson, and Mr Harrop and a few that unite with him, are still staunch, loving and kind, and all desire me to give their kind love to you.

Mrs Farrand of Daybrook came to see me, but on account of some trouble in trade could not assist me with a shilling; but poor Mary [Rowland] was kind as usual, her kindest love to you—except her love to Zion—she says you will excuse that.

Alas, I had a sad time of it while I was at Nottingham! What a grief to me to see friend Pierce laid prostrate by those of his own household, and striving by all means to get the Cause off his shoulders, and would hardly deign to look at me, wanting no conversation with me at all. James, is not the word true by Joanna Southcott?—' Men thou'lt find are false and treacherous; there can no trust be put in men.'

I learn that at Birmingham all is coolness there; I did not visit Mr Tennant's, I could not walk about,-and go to the door in a fly, I would not,-no doubt it will be said—even as it is—that I had plenty of money. Ah, there are but few who have love or spirit sufficient to pay for the poor, lame, and afflicted Zion. I passed through Birmingham, did not stop, it would not be agreeable there to pay to carry me to the Chapel and back. I could not see Carter, I wrote him a very pathetic letter telling him that I wanted assistance, but though he was sent to for an answer, he would not deign to give one; -so you will see that there is little hope of obtaining for you what I promised. Whether he will send an answer to me when I am at Bristol, I know not, but will send you word, and should he send me any money I will tell you,—some of the friends think that he will send to me when I am there.

James, is this the Cause of God, think you? or am I deceived—am I in a dream? For see what a state I am in, and the state of the Cause altogether. Can it be God's Cause, to be in such a state? And can I be God's chosen Servant to be so reduced? Pray examine the matter, look again,—search the Scriptures and Joanna's writings, and then give me your opinion.

If I am in a dream, pray do try to wake me; and when you convince me that I am deceived, I will turn back to my old trade; but read these words by all means—'I have chosen me a Shepherd in whom I find no fault; if you choose him, I will choose you; he hath

acted more wisely than any man, therefore I will give him more wisdom than any man: for he that humbleth himself shall be exalted.'

I go on, I GO ON! nor shall the icy damps chill my heart; my griefs shall reanimate my soul; yea every cause of pain shall add fresh feathers to my wings; and though some of my Brethren are in their behaviour to me sharper than a thorn hedge, yet the pricks I receive shall prick me onward; I shall not die, but live to declare the works of God!

I will send your things next week, and then, my dear James, I will write you again.

Search the Scriptures, James: And will you tell me to persevere, or stop; will God yet lift up the Cause, think you? Or will He let it go altogether?

Give my kind love to Mr Hearn, and Mrs Twort and Eliza, and all the friends. Farewell James.

From your sincere friend,

ZION.

[What deep pathos is here evinced in the keen trials of his peculiar position, yet sustained with noble confidence. Written under the stress of physical depression, which so affects the animal mind—and who of us, under bodily affliction, know not the desire for, and comfort of 'pity from our friends,'—and meeting with a 'coolness' (from those he loved, whom he had begotten into Life) which his sensitive Spirit shrank from in utter recoil; such was his lot among professed 'believers,' who not being rooted in Love, and therefore, being discouraged by the adversity of outward things, saw not the God-man in reality, but only externally as a natural being. It is comforting, VOL. XVI.

nowever, to observe in his next letter—after arriving at his then 'more settled home'—a marked recovery of his mimal spirits, with accompanying rekindling of the Lovelame within. As regards the Birmingham believers, it will be seen from his subsequent and final letters, that he lapse was but temporary; and as to Brother Pierce, his after years produced complete revival of his love to Lion, and adherence to the Truth.—C. B. H.]

[December 27, Vol. I. pp. 275-285.]

TO C. W. TWORT.

BRISTOL, December 29, Year 10.

DEAR JAMES,—I am sorry that your things should be o long delayed, enough to make you think that I am of going to send them at all but I assure you that I

Joanna, and told her that he would turn the hearts of men like the rivers of water.

Well, so we will let it be, and rest, watching His movements in His kind providence, and rendering Him thanks for whatever He is pleased to send—Prosperity in temporals, or adversity; [NB.] for I deserve nothing at His hands, and therefore it becomes me to be thankful for the smallest favours. [Here is the true humility, and the frame of mind for all Shilohites, for it is truth.] Alas, what is money; what are the things of this outward state altogether! they cannot yield us one moment of solid comfort. There is a comfort in friendship formed and founded upon the Truth, in the love of it; this is all that I know of that is valuable amongst us; and it is my wish that such friendship should ever subsist between you and me; and I do not think that we can easily forget the many past times of pleasure—yes, and true pleasure toothat we have seen together; for such days we have experienced, though sometimes there has been a dash of Bitters sent into our cup, by means of numerous things that have arisen.

You say that my voice is continually sounding in your ears: I do not doubt it, for I believe you love me, being so thoroughly assured that I am God's chosen servant: and you—beyond all men in the world—do know my real character, you know whether or not I am a hypocrite, or whether I am God's free man, and by His Grace, his faithful servant and Son.

It is no wonder then, that my voice should often sound in your ears, which voice you have so often heard sounding forth the high praises of God, in declaring truths that no man could ever search out, and which truths alone are able to truly cheer the heart, and gladden the countenance of the wretched and distressed in mind.

And think not of me, James, that I am without my feelings and reflections respecting you. Believe me, I have dropped a tear sometimes when musing upon our past acquaintance; and when I did not see you here—though, in one sense, the change perhaps is best,—my spirits sank for a little, and a tear started in my eye, and I said, 'Ah, can old acquaintance be forgot?' No, James, t can never be, on my side, nor do I believe that it can on yours.

The friends here spent my Birthday with me; a large company to tea and supper, the expense borne by them, of course; they all very kindly inquired after you, and everal expressed a very kind feeling toward you, wishing, at the same time, that you could be present.

The friends are very kind to me, and they discover a spirit to go on in the work.

I have not heard yet from Mr Carter of Nottingham, I wrote there last week, but have received no answer yet. Mr Bradley has sent me a very kind letter, and one from Charles, and from Mr Holinsworth; Charles's wife sent me two pounds, and that is all that I have received yet from Birmingham; the friends there promise to pay what I am indebted for the last Book, by weekly subscriptions,—I take this as kind.

Mr Burrell requests you to look for Jacob Behmen's Work for him, and if you can see a copy, please let me know the price of it, and he will be glad to have it.

Again, before I conclude, I desire to return Mrs Twort and yourself my most heartfelt thanks for your kind offer to me; and believe me, I doubt not your friendship, and shall, I say,—should I be put to it—steer for Hope Cottage, where once before came Zion, whom no man sought after. I don't forget, no, no! God is my witness, I don't forget.

How is Mr Hearn? Will you be so kind as to remember me to him, his fatherly kindness I ever remember with grateful feelings; I hope he is well; may blessings ever rest on his dear old head, and—as my Margaret used to say of me, in times of yore—Mr Hearn is our 'Old Sense.'

I hope, James, that you try all you can to be happy in mind, and happy with your wife and daughter, and making them happy too, as far as lies in your power. Forget the world, James, altogether; it is a thorny maze, and time is rapidly flying; make yourself as happy

s you can while you are here,—attend to the one thing eedful.

From your ever-loving friend,

ZION.

It affords me comfort that you so kindly aim at roviding for me, and the same is a blessing to yourelves, because it is a proof to you that God is with you, isposing your hearts to do His will, and to care for His ervant, and the man of whom He will always be mindil. I will write you again soon. Good-bye. Love to bu all.

[The 'comfort' and satisfaction of this is—friendship ith God, by which we are rendered free and independent beings, i.e., caring not for the world and its esteem, at only for the approbation of the Divine Spirit within

is my fortune here; this is my Crown of rejoicing,—If ye stand fast in the liberty wherewith Christ has made you free. And if my body must go to the burning pile, I would go rejoicing, while I knew that the Word of God was glorified in you, and that I had faithful children.

What care I for money! God knoweth it is as dirt to me, in comparison with your love for the Truth's sake. The possession of millions would not yield me one moment of such comfort, as I derive from knowing that I am doing the Will of God in my work, and that yourself and others rest upon that finished work.

About the Chapel, I fear indeed that you will be at a great loss by it, but am happy to see that you put it among the 'all things.' A few bitters of various sorts dashed into our cup now and then, sharpen the appetite for good food. Thank God who has said, 'Tis I that hold thee by the hand, and will not let thee go, till steadfastly by faith thou stand'st, and all My goodness know.' Thank God that nothing can take you out of His hand, which is ever stretched forth for the aid of those that trust Him.

I think, as the Chapel is so thinly attended, that if you can dispose of it, and employ the Room you speak of for the purpose of meeting in, that it would be very acceptable; for it is very disheartening to you to go to the Chapel while so few come to hear you. I confess it seems very cold work.

Yet, dear Friend, consider the 'good news' and 'glad tidings' that God has sent through me, and that I am the bringer of; and consider what I went through for

ike of Wisdom, that I might obtain Her for my own ompanion, and show Her exquisite beauty to men. Is not mortifying that so few are ready to hear me, or at Il feel grateful to God, or to His creature, for all that is one. Who but a very few make any account of my bours; have they not made me their by-word, and m I not held in derision daily? Truly, my dear worthy riend, if God had not visited me, spoken to me, as you ave heard me say,—and if I had not my Commission om the Court of High Heaven, and from the King Sternal,—I would soon leave it all; for, at times my eart is overwhelmed within me, by the sad coolness of any hearts that seemed once to be, as it were, all flame in the Cause. What with this, and my afflictions and perplexities; and the scorn and contempt of those

the Chapel, it would be much more cheerful and pleasant, especially for yourself, to attend only once. judged that it would be acceptable.

Please to give my kind Christian love to all your family.—I remain your loving friend, ZION.

A SPIRITUAL HYMN.

(Appended to Pamphlet—' She shall be saved in Childbearing,' etc. Vol. VIII. pp 144-173.)

THE 'Spirit and Bride' now invite you all free, Come and drink of the life-giving stream;

Rev. xxii. 1- 17.

O come and drink deep of this river with me,

That flows from the throne of the Lamb.

O do not say Nay, but come haste away,

And your joys now with me shall abound,

In the air you shall rise, and mount up to the skies,

And no longer law on the cold ground.

Rise in the spiritual light of the Word, and increase in Heavenly knowledge; being redeemed from the earthly life of mere sense.

Come then and drink freely, your thirst now allay, In the Fountain of Jesus's blood,

Which River is full, and as wide as the sea,

And it flows from the City of God!

In the Mountain of God does abound; {Ps. xlvi. 4; xlviii. 8; lxxxvii. 3; Rev. iii. 12. This City is free, and sweet liberty

Here the Heavenly Dove has descended in love, Matt. iii. 16.

To lift you off from the cold ground.

How beautiful now on the mountains appear Ps. xlviii. 2.

The feet of the great King of kings,

Who stands and proclaims the grand Jubilee Year,

With healing now under His wings. Mal. iv. 2.

Truth and mercy so sweet, now do each other greet;

Love and peace do in Gilead 1 abound; 1 • The Heap of Testimony.

Here the 'Balm' now appears, to dry up your tears

Whose lodging was on the cold ground.

My locks have been wet with the dew and the rain, Cants. v. 2
While you let me stand out in the cold,
Your 'sins' have thus pierced me with sorrow and pain,
For a 'Serpent' you've called me, and bold!
Yet now come to ME, your sins I'll not see,
For a place in My heart I have found,
Where you solaced may be in a dwelling of peace,
Tho' you let Me lay on the cold ground.

In My Chariot of Love I am now coming down,
And of Lebanon's wood it is made, Cants. iii. 9 and on.
Its pillars are silver, its bottom of gold,
And purple its covering's shade,
In the midst there does move a bright Flame of Love,
For Jerusalem's daughters abound,
That shall waft you away to the bright blaze of Day,
And plant you in Heavenly ground.

Then Daughters of Zion your music prepare, King Solomon's coming this way,

Take the dimensions of the Sun, The moons and orbs above; Tell us how each their courses run, Say how the Planets move, Tell us of what those Orbs are made, Say how they float in air; Describe their motion retrograde, Their sextile, trine, and square! Tell us how many drops compose Old Neptune's briny bed; And how the ocean ebbs and flows, Take it within your head. Of blades of grass the number count, That earth's soft surface yields; Of dews the pearly drops recount On each in every field. But ah, alas! too high you soar Blest Wisdom's path to find, For when you've traversed Nature o'er, It lies within the mind ! There virtue, love and power abound, And there's JEHOVAH'S throne! There truth and joy and peace are found, To stargasers unknown.—ZION.

[After all the mighty 'discoveries' of modern Astromony—which are made known to mankind to give an idea or glimpse of infinity—and the 'wonders' we are told of, transcending all mortal conception or comprehension of time, space, distance, speed, height, weight and motion; yet the Master Mind of the Universe had not discovered—disclosed Himself in all these! For His Divine attributes or qualities of Wisdom, Love and Truth, must be made intelligible—living and feeling to us—through a mental communication, by forming a mind in nature capable of conceiving and bearing into the world the Glorious hidden Light or 'Name' of God. And it is

rident the Great Author of Life has ever been a mystery 'unknown,' with all the researches of the terrestrial targazers' who attempt to reach above their sphere; ence they are checked and limited in all their endeavours, ere is Something unattainable, unaccountable, unfathomble, immeasurable, undiscoverable still! How grateful, en, must Shilohites be for the gracious simplicity in hich the Supreme Eternal Majesty has created His mage'—Zion, who combines the 'infinitely great' and e 'infinitely little,' in the words of sincerity and Truth, ecause 'God hath spoken!'—C. B. H. February 1, ear 66.]

ELEVENTH YEAR.

(1836.)

TO MRS NELSON.

108 TEMPLE STREET, BRISTOL, January 2, Year 11.

MY DEAR SISTER,—I received a letter from you when I arrived at Nottingham after my illness in London, but it did not reach me time enough to answer your inquiry if I should be at Nottingham on the 30th November. I did not get to Nottingham till some days after, and when I arrived there I was not well able to write, nor could I walk about, as my limbs would not carry my body, they were so feeble, the severe cold I caught having settled in them.

The length of time that your letter has remained unanswered, may incline you to imagine that my not answering was occasioned by something said against you by Miss S. But I can assure you that no one (if they were so disposed) could by any means effect such a purpose with me. Miss S. did come over to Nottingham to see me, and stayed there a few days, and she certainly has the same right to see me as another. I say this, not on account of you, but because of the objection that some of the friends seem to make to her on account of her love to me, and she has suffered a deal of calumny because she desires to be in my company, and some have been so cruel as to censure us both very grossly; but God is my witness, that they are perfectly unjustifiable in their action. Miss S. has always been kind to me, she took my child and

ept her free of expense to me; and I love her as a Sister, s I do you.

Those minds that can take away the character of an approtected young woman, and hurt mine also, can have to love for God or for me, nor can they possess any just rinciples at all; because they had no grounds for their eports but their own evil surmises. But these things are raised by some who wanted an excuse for not elping me, with that support which they felt conscious ney ought to afford me, as God's messenger. But that has a sorry shift to keep conscience quiet. I want othing from anyone who gives grudgingly, or of ecessity; let them keep what they have to themselves, if am not worthy. If my cause is of man, I am not worth the care or regard of anyone; but if my cause is of God, o one can blindfold Him, nor hide their real sentiments

their temporal things, and to that fault add a much worse one, viz., finding an excuse why they should be backward in these things; and the shift that they make to get rid of the burden is diabolical in its nature, for it tends to injure me in the minds of others, and to prevent them from being mindful of my wants, or of the Cause how it shall be supported. But let such spirits, I say, keep their money; such spirits are at a vast distance from God, and little of His sunshine will they ever know. merciful God will show Himself merciful, and to the churl He will not show Himself bountiful. And you know it is written in Joanna's Works-God dealeth with men after the manner of men.' And the Scriptures say that 'a good man is satisfied from himself.' Certainly so; because with a good heart he believes, and with a free good-will he enters a volunteer into the service of God, to do what he can in the Work; and, looking into the perfect law of liberty. and walking therein, and working in the vineyard with his heart and mind, striving to support the Cause of the Truth of God, then his peace and happiness abounds, for the Light of God shines only upon the generous heart,the volunteer alone has praise of God.

So that those who give to the Lord, and to His Cause, with an ill-will, and grudgingly, they know not God, for if they knew Him, or believed in the Mission of the Son, they could not be of such a heart. For who could deny God His due, when we know that HE is our LIFE? So that every tree is known by its fruits; no one can bring forth the fruits of love till they give God a place in their hearts, who is LOVE ITSELF, as well as LIGHT, and 'whoso dwelleth in Love, dwelleth in God, and God in him.'

What I say to you in this, is partly intended to ertify to you that H. S. has not spoken to me to your rejudice, for if she did attempt it, I should not listen o her-great a favourite as it is thought she is of mine. Now, a bad temper she may have, and I believe she is ot free from it, but she is not so mean-spirited as to eceive support from me. It is a vile slander upon er and me to say so. But all things work together or good to me; the things that I pass through, naturally orce more truths out, they have their birth through ircumstances. And if those things had not been said, what I have given of the Truth would not perhaps be low said. But when I know that I write the Truth, know that I do my duty, and I leave the event to Him who judgeth righteously, and who will not suffer he righteous to be moved.

where's the blame? There is none before God, nor should there be any in the view of His people.

I am sorry that Miss S. and you should have fallen out, but I trust that a little quarrel will not separate you materially. You are both believers in the Lord, though you have Spirits of your own, and these, if not kept in their proper place, have power to disturb you, but they cannot destroy the Light that you have received. Your eyes are blessed with beholding the GLORIOUS EPIPHANY! that is, the BIRTH and APPEARANCE of LIGHT! and that is, the MANIFESTATION or REVELATION of JESUS CHRIST!! Then you can take the comfort contained in those words—'He that seeth the Son, and believeth in him, hath everlasting Life.' You see the LIGHT, the only begotten of God; and you receive him joyfully, hating the very garment spotted with the flesh, and you turn from the darkness to the light, yielding unto it, and receiving Christ as your King. Then, fare-ye-well, for it is well with you, and it shall be well for evermore.

The parable of the sower is fulfilling fast; some who anon with joy received the Word, have endured for awhile, but affliction of some kind has come, and temptations have arisen, and they fall away, and deny both the Cause and me too, though once I was, as it were, their music. 'Men thou'lt find are false and treacherous,' says the Word by J. S., to me. Why then, so I must find it. But there will a few hold out with me through all, who have judgment to see that nothing can alter the Covenant that God has made with His Chosen; so happy they who choose him whom God has chosen, VOL. XVI.

for they are chosen of God also. For he that humbleth himself, shall be exalted. And if you choose my Shepherd, says God, in whom I find no fault, then (the Lord adds) I will choose you, with HIM.

From YOUR FATHER IN GOD-ZION.

108 TEMPLE STREET, BRISTOL, January 8, Year 11.

DEAR BROTHER PIERCE,—New time rolls on, and its wheels delay not, but are rapidly moving, and bringing about events that will ere long convince the truly sensible, and right-thinking part of mankind, that hands more than human are stretched out, to accomplish purposes from time immemorial predicted, and long foretold.

But while the purposes of God are ripening fast

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and with a will to have her elevated in our heavens above Saturn, and immediately She ascends the throne, takes the seat of dominion, and holds Saturn captive with her love glance.

Either of these Monarchs shall govern in our little world, just as a man's will is; if the will—as a god in the microcosm-calls for Saturn to be aloft, and to bear rule, then Saturn obeys, and then all things are under his power and dominion; no hand, nor power, nor particle of nature within, can move then nor act, but in the spirit and quality of that 'Lord,' and so powerful is he in his might, that he treads down every rising appearance of a rival, for it is his nature to be jealous; and such a baneful poison does he carry with him, that every flower and fruit that would put themselves forth,the one to display its beauty and fragrance, and the other to gather maturity and ripeness from the sun's influence, that it might be grateful to the palate, and refresh the mouth of the eater; both these are smitten with a blight on the approach of the venomous King who is left to rule on high, by the will of the whole-littleworld.

But if, on the contrary, the will calls for and commands the sweet, meek, mild and lovely Venus to take the throne, and to rule and reign sole Mistress of the little—yet vast—heavens; then Saturn must go down, because such power and force does Venus possess, that she melts with her love-eye all the hard works of Saturn, causing them to run down into evenness; and the whole surface of our (individual) world then becomes a level, pleasant, fruitful and verdant plain

field, where presently are seen raised cottages of content, and tents of rest and resignation:

While in the woods, and in the groves, Are seen the Graces and the Loves, Dancing around in sportive train; While music's charm doth banish pain. For Raphael's lute (the Truth) all care destroys And fills our little world with joys Unspeakable, and full of Light; That care beguiles, yea, conquers quite, And drives from hence the gloom of night, And sets us in a path that's right, Then we with pleasure walk our way, Because we're walking in the 'Day'; Nor stones, nor thorns, our steps impede, The ground is soft whereon we tread, And air serene above our head. While Idumea wafts such gales, Whose rich perfume our sense inhales,

appearing in the mind of one whom I love. I ever feel much indebted to you, for the interest you have taken in the concerns of the Cause, and for your attention to me; and gratitude would compel me to write to you, were it even possible that the Truth itself could lose its splendour in your estimation, and I was compelled to suppress my Ideas when writing to you. But I trust that God will avert that, and still leave that way open unto me, which to me has been so pleasurable, and to you, I trust, profitable. With much love I will write, and frequently too, if I still have leave, but I should wish to know that.

I am not much better in my limbs than I was at Nottingham, they linger much in getting to rights.

I hope that yourself and Mrs Pierce and all the family are in good health. Accept of my kind regards, and please to remember me very kindly to all that make inquiry after me.—I remain, with true affection, ever yours,

ZION.

P.S.—I have written with a little ambiguity; but you will know how to receive it, and to appreciate it. I shall be glad to hear of you all, of your welfare, etc.

[A painful corollary to this exquisitely-designed and purposeful (if 'ambiguous') communication, appears in the subsequent (and closing) letter to T. P. of the 19th, wherein is manifest how impervious to love-impressions—however tenderly devised—the mind of man is rendered, under the domination of the opposite Spirit, as the ruling power within; if the will (as pointed out)

consents to, and calls for such to reign. And yet, the contrary state is as readily obtainable, if we are willing to yield ourselves to Love's benignant and softening sway.]

TO MRS TWORT.

108 TEMPLE STREET, BRISTOL, January 17, Year 11.

DEAR SISTER,—It is written, 'One thing is needful':
And it is added, 'And Mary hath chosen that good
part which shall not be taken from her.'—Happy 'Mary'
then, whatever may betide her in her outward being,
whatever disappointments she may meet with; however—in her own weak judgment—she might be left to

purchase; and which was too high out of the reach of the cunning, deep, designing and self-wise to get at; and which no one—but such a silly Damsel as thou art—would put themselves in the way of getting [viz., Self-sacrifice in every respect, both mental and bodily, inward and outward]. For no one ever counted thee a wise girl, nor didst thou ever think thyself as meriting such honour, among thy former kinsfolk and acquaintance.

Thou wast a Maid of obscure birth, and simple in thy mind from thy childhood, too simple for this world's traffic and business; so that the folks of this world could easily overreach thee in bargaining. [Such were the actual characteristics of the *chosen* mind, in external affairs.]

Thou looked'st not for great things for thyself, but wast content with honest poverty; but this thou hadst, and on this thy mind was early set, viz., that thou thought'st that somewhere an Inestimable Pearl lay concealed, and It thou didst dig to find, yet It was ever far from thee, and still for it thou wouldest long. Thy Mother, a woman of no reputation here [The eternal Spirit of Inspiration, that in the decreed time brought Zion forth. See Vol. I. pp. 202, 203], nay, quite unknown, yet wise; she foreseeing even in thy infancy, that thou wouldst have to go through many bitter waters, and to meet with many a bitter herb, ere thou couldst find what thou wast destined to have in possession at last; therefore called thy name 'Mary,' which signifies a 'Sea of bitterness.' But (a thing which for a long season thou knewest not) she added to the name, Joanna,' because she knew by her skill in the Plan-ets, hat thou wouldst be a Gift to the whole World,—he 'Gift' of Him who formed thee in the womb. And She foresaw that the 'Grace' of God should shine orth through thee; therefore she added Joanna at the END. The whole name being then, Mary-Joanna, which words together plainly say, Mary chose the Grace of God. And therefore God hath said, that that 'Good part' which she chose, should never, no! never be taken away from her; that nothing should deprive her of t; no, not all the powers of men united against her; all these should not prevail to rob her of the thing she chose.

She loved much (it is witnessed in the Scriptures); and her sins, which were many, the Lord Himself said were all forgiven her. She has 'much forgiven' (saith

and has openly shown the same freely to those that ever made inquiry after it, wishing to see it. She shuns not to show the fair DIA-MOND, and to speak of its value; but many folks, after seeing it a few times, get so familiar with the sight that it soon becomes as it were a stale thing, and they tire, and care not much to see it often. Ah! it is accounted for in the Word, you see-'They have little forgiven, therefore they love little!' they do not feel themselves under much obligation to God; they thought that there was something more to be had than the 'forgiving of sins,' and Spiritual 'Life'; and as they are disappointed in their vain expectations, and that no more is to be had than a Spiritual Kingdom, they make but light of it; and they mind the 'main chance,' as it is termed,—take care of themselves; and as God changeth not, they have no need to put themselves out of the way to support His Cause, or to comfort the poor Mary after her bitter sufferings, which she passed through while Seven Devils possessed her soul, tearing it asunder with bitter agony and smart; which sufferings she was obliged to bear, ere she could get the hidden Pearl for herself, or to show it to her neighbours, that by the Rays of its Brightness and Splendour they might be ILLUMINATED, and have a NEW LIFE in them.

However, she has the 'Good part,' and, notwithstanding her neighbours might make light of her past sufferings, and present troubles, It shall not be taken from her:—so saith the Great GIVER of the Good thing, and so it shall be.

And what is this 'Good Part,' it might be asked, this one thing (only) needful? We answer, It is the

race of God. And what's that? We answer again, is nothing less than being made the Son of God! Tothing less, I assure you. So that being the case, ow can that be taken away? Who can alter it; or tho can make God cease to love His Son? No: 'If e commit iniquity' (saith his Father), 'I will chasten im with the rod of men, and with the stripes of the hildren of men. But my mercy shall not be taken way from him; and his throne shall be established or ever' (see 2 Sam. vii. 12-17; Heb. i. 5, and 's. lxxxix. 30-38).

Well now, you see the conditions of the Covenant hat God makes, even with His own well-beloved; that I he should go astray in some things, that He will hasten him with the rod of men; but His mercy He will never take away from him. So marvel not if

God is a Trinity in Himself! The Father is the Kingdom and the Great Universal Power; the Son is the Brightness, Light and Splendour of that Power in the Father; and the Holy Ghost is the *Moving Spirit* that produces all things, visible and invisible, and forms and images all things in the vast empire of the Universe!

Now then, when this doctrine is understood, it is easy to account for the words, and for Who said them,— 'Let us make man in our image, after our likeness; and let them have dominion,' etc. That is—Let us make a little God, a threefold man, a likeness of ourselves; Let our Spirit make him, and be in him, as a Spirit of Faith, as a Spirit of Love, and as a Spirit of Truth; which is the same thing as Martha, Mary, and Lazarus.¹ And let his name be Je-sus-Christ, which name shall express the nature of his being; 'Je,' shall be the Word ingrafted into the human ground, or tree; 'sus,' shall be that Word grown toward maturity, to be a stem; and 'Chrish' shall be the Branch, upon which shall appear the *fruits* of all righteousness.

So, as God purposed to make an Image of Himself, to love, and to nourish, and to cherish; and that He should have an object who should be sensible of his MAKER'S greatness, goodness, power, Glory and Love! and an object in whom HE could take delight;—God, therefore, in time sent forth His Own Eternal Brightness out of Himself, to make such a being for His praise; and to work this threefold Life and Being into one of the lumps of animate moving clay, that the House of

¹ Which names signify—'Who becomes bitter'; 'Exalted'; 'The assistance of God.'

y might be raised thereby to a Building, as you read,
'e are God's building.'

Well, as God would make an Image of Himself, a reefold New Being; of course He must visit the ay,' to perform it;—so it is written, 'What is man at thou art mindful of him, or the Son of man, that tou visitest him?' Why, he is but 'dust' at first, or y, which you like to call him, but when raised up cording to the purpose, and made perfect through ferings, then he is God's Image, a Trinity, or three-d Being; in whom 'now abideth Faith—Hope—and arity;—the greatest is Charity.' And as God's m Holy Name is Jesus-Christ—and Shiloh; so He leth His Image by the same NAME!

So, the Great GOD has made a little God, an Image

produce of His Love! the Son of His Love-Mary-Joanna—'the Lord is here!'—that is the name of the City, which is built or raised up 'on the clay ground' (Heb. thickness of the), see I Kings vii. 46. Now, here you see, all the holy vessels of bright brass were 'cast in the plain of Jordan.' Ah, where's that? Verily, in the human soul; 'between Succouth and Zarthan'-that is to say, when the soul stood in the anxious birth, 'tarrying long in the place of breaking forth of children'; 'Ephraim was an unwise Son,' he tarried long between life and death, hanging on the Cross, between Heaven and earth,1 till at last he yielded to death, cried, 'It is finished!' and gave up the ghost. Now all was over and done. Yet this was the path to life; as it is written, 'Thou wilt show me the path to life; thou wilt not leave my soul in hell, nor let thine holy one see corruption.'

But I must go back again to the subject we first treated of, about God's Image.

Some will say, that it was Adam who was made in the Image of God; Aye, aye; you are right too, so it was. But it is the 'Last' Adam (mind me), not the first; or it was Adam at last who is raised up out of his fall, then he appears in that form—the Woman's form! For what God said at first, He did at last.

How could Adam be in the Image of God at first, for he was not a *Trinity* then. 'Man' he was only; 'And tell me from whom the heirs do come? Is it from woman, or from man?' How could a man

¹ 'Succoth' means the 'earthly tabernacle' or tent, and 'Zarthan' the 'East' or 'Brightness'—of the Sun-rising.

bring an heir? Surely he could not, without the Woman.

Well, see Adam now in his glorious Garden of Eden; he is a fine Bird, 'tis true, and well-feathered in his nest; but alas, he was but a simple bird, and so simple that he looked only for to-day, and had no knowledge of 'the Life to come'—the Morrow! Innocent he was; but innocence alone is not the Image of God. Adam said, 'Soul, thou hast much goods laid up now in store for a long time; enjoy thyself in thy Paradise.' But it was said to him, 'Fool! this night shall they require thy soul of thee.' And up they rose out of the deep, all the evil host, and got the man to eat of the forbidden fruit, and so took away his 'SOUL.' Adam must have his feathers plucked for his pride; he was now obliged to put off his man-hood, and enter into Wo-man-hood;

was as a mighty earthquake !—'The mighty earthquake now displayed the hidden Son of God.' The smitten rock gushed forth; all the Law and Prophets are fulfilled; the Child is born, and a 'Man' is born into the world! That means, that the suffering, sorrowing, weak, travailing Wo-man, puts off weakness, puts on strength, and regains what was lost, returning back to Man-hood again. For the Woman, finding the Scriptures fulfilled, all in her experience, sees the Man-Woman to be 'the hidden Son of God.'

Then a 'MAN' is born into the world; and, for joy, the anguish is no more remembered.

Adam is 'born again,' become another Adam, 'renewed in the Spirit of the mind'; at first earthly, but now Heavenly. (See I Cor. xv.)

So the Man-Woman—and Child, certainly make a Trinity, then there is the 'Image of God'; for now these have the dominion, as it is said, 'Have dominion.' And this dominion consists in the understanding of God's Word, and Works of His hands. And is not this the one thing needful? It is: for it was needful that the Word of God should be fulfilled, that it might be henceforth understood; that men might be no longer in bondage to the fears of Hell and death, which did all their sorrows bring.

So Man is made in the Image of God, male-female, and now they have a Son, 'the *other* Comforter,' viz., the fulfilment of the Scriptures in the Man-woman!

Now you see plainly how 'the Man is not without the Woman, nor the Woman without the Man, in the Lord'; No, for the Man-woman is the Lord,—the Lord and Lady

n One, having the management of God's spiritual affairs, and are appointed to serve out bread to the hungry, and clothing for the naked, and house to the houseless.

So this Lord and Lady are 'servants' under the GREAT KING, who alone is to be worshipped. But they—being made as we say, and being chosen and elected—are to be respected; and none by any means, are to find fault with them, because God finds none.

From ZION.

108 TEMPLE STREET, BRISTOL, January 19, Year 11.

DEAR BROTHER PIERCE,—In answer to yours just received, I have to say that I am, and ever was quite satisfied with all that you have done in, and for the

sorry you have done so—sorry for you, that you should be so overcome by an 'injurious spirit'; as for me, I am God's servant, and into His hands I commit this cause of grief, of poignant grief to me, and I will not use harsh words to you, but I entreat of you, in love, to recall or to call back your spirit, and its utterances.

You have represented to the Friends in some parts, that Miss Simpson and I set off together (you have more than hinted it to them) for an improper end. Mr Pierce, in this you have sought to degrade me in a most malicious way, for I solemnly declare, in the name of my God, that I know no more of Miss S. than I do of your infant. Miss S. came over from Mansfield to see me when I was at Nottingham, and I knew no cause why I should disallow her. You considered that on some occasion she had spoken improperly to you; I believe she did, and both in writing and in speaking she has heard of it from me, I assure you, which—as I told you of—I judged would be sufficient to satisfy you; but unhappily you still retain a fierce degree of anger against her, and the same you now yent against me, because I did not wholly turn her away from the Cause, on account of the fall-out between you. When I was about to leave Nottingham, Miss S. was returning to Mansfield, and as I wished to call at Sutton ere I went forward to Bristol, she offered to pay for a car to go to Sutton, which you know is about three miles beyond Mansfield; we rode to Sutton, and I had a lodging at Mrs Bennett's, and Miss S. slept with Mrs Bennett's daughter.

I being very poorly, Miss S. requested that she might accompany me the next morning to the Coach; she did VOL. XVI.

o, and we went to the Coach town in a vehicle, and here I took the Coach for Derby, myself alone, God knoweth that what I say is truth, and the friends at Sutton will witness that Miss Simpson returned there in the vehicle that took us, and that she returned to Mansfield from Sutton. I went on to Derby, got there in the evening, stayed there at one of the friend's houses in Bag-Lane, all night, and Mr Broughton and another male friend saw me off in the Coach for Birmingham the next morning,—they can say whether or not I had any companion,—and I arrived here in Bristol by myself, and Miss S. is still in Mansfield.

Now, dear Mr P., allow me to reason with you a little, thus. You would have acted a kind part, had you pointed out to me in a letter that you judged it would have been most proper for me to have gone from Nottingham, myself anything against you, but because I intended being more stationary here, if possible, on account of my paralysis and the difficulty of locomotion. I hope you will give me a little time to know what to do about the Stock of Books, and all the concern. I will, if you are still in the same resolution, in a few days order it. Pray do not be hard upon me, and remember that the Cause is God's; and think for a moment on my sufferings, which God knoweth I endured, that the truth might be brought to light. Oh turn toward me with bowels of compassion, and be not 'angry with your Brother without a cause.' I write this with tears. May God for ever bless you and yours.—I remain your affectionate friend,

[While the heart burns with (natural) indignation that such a letter as this should be forced from the God-man, yet this base and calumnious (for baseless) charge is permitted, as one of the circumstances which were ordered to bring forth the Divine qualities of the 'meekest hearted' of all men. That he should stoop to deny an action so infinitely below his nature; and even descend to details in order to disprove it, is a notable instance of humility which mere nature does not afford. The object of this, is seen now (fifty years afterwards) in its effect on all his writings of the period; how superior he rises to the miserable trifles and spites of ignorant humanity, and while his heart is (humanly) wrung with keen anguish by the lamentable want of knowledge of his make and nature, displayed by some believers—their weakness of faith, and consequent erroneous judgment, and self-imputations and despicable insinuations,—yet the occasion calls forth the higher know-

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ledge, and further manifestation of the Truth, to meet those 'injurious' spirits in men that make against the Lord at his appearance. Let the letters of December 18,

Year 10, and January 2 and 8 (and Epistle, January 6; Vol. V. pp. 301-309), be consulted in connection with this of the 19th, and the whole design will be clear to the view.

It is gratifying to know that T. Pierce (in years after) recovered the tone of mind that he temporarily lost, and regained the path he had been diverted from.—C. B. H. January, Year 61.]

BRISTOL, February 5, Year 11.

DEAR BROTHER BRADLEY,-My long delay in answer-

I was seized suddenly on Wednesday week; my speech stopped, and I was obliged to send for a doctor, and then the friends thought it advisable to have a physician; the doctor attends me still, but now pronounces me nearly out of all danger.

I have sent you 100 Books just come from the press, they are printed on the same principle as the former one was; you will send the money when sold, or as soon as you can.

I must leave off, as I find I can scarcely write intelligibly;—alas, what poor things we are! All the friends are pleased with your letters, but cannot now answer them.

You will say what wretched writing this is,—it is indeed, but it will be better next time; I am thankful that I can write so well. It appears that it is a paralytic stroke; I'll send to let you know if I should be worse, but I hope not. Have a good heart! Farewell.

ZION.

TO MRS JACKSON.

BRISTOL, March 15, Year 11.

DEAR SISTER,—I have to inform you that having been so ill since I received your parcel, is the cause why I have not answered. I have had another attack of paralysis, which has deprived me of the use of my side altogether, I have no use of my leg or arm, they hang to me as dead, and I question whether I shall get the use of them again,—I may, but at a very distant period.

The Bristol Friends are very kind to me, and do not wish me to leave them, but I am entirely helpless.

I received your parcel quite safe, and thank you for its contents; I hope all the friends are well, I would say more, but you must excuse me this time, perhaps next time I may be better able to indite. Please to give my kind love to all the friends, and tell them not to be cast down on account of my illness, for we shall see the end for which God has been pleased to afflict me. Affliction is my lot, or it would not have been said in the Scriptures (Isa. iv. 11), 'Oh thou afflicted, tossed with tempest, and not comforted.' Again Ps. xxxiv. 19—'Many are the afflictions of the righteous.' Then if they are many, they are not few;—how contrary to the thoughts of man, he naturally supposes that the afflictions of the righteous must be few, but behold they are 'many.'

'afflicted' and 'righteous' man; and then in his application to the relative circumstances of his surroundings here.

Thus, his; day of adversity was the Fall from Paradise, the Day of prosperity of which there was no 'remembrance' when driven out, and engulfed in outer darkness, the silent grave; yet was he preserved through this trialthe loss of all things, the terrible thought of the 'might have been'-by the strength of Faith, i.e., the Divine Principle or Living Breath out of God, and therefore Immortal in its Nature, to live through the Death and triumph over Hell. And this strength, surely, was not narrow, for it 'fills all things,' and is 'the measure of the stature of the fulness of Christ,' that cannot be bound, confined or restricted within the limits of poor finite reason-And each who will fully believe may have their degree of this everlasting blessing, that they 'faint' not at all the opposing powers, either within or without.—C. B. H. March 29, Year 71.]

EXTRACT FROM A LETTER TO C. W. TWORT. March 16, Year 11.

... But you may be sure that whenever anyone would take up a weapon against me, to injure me in the view of another, such are neither a friend to God or man; for I am the servant of God—the sent of God, and the 'beloved one,' and those that would strive to injure me, the same would vilify God, for 'he that is joined to the Lord is one Spirit;' and therefore he that toucheth whom God de-

ighteth in, wounds God's Spirit, for 'he that toucheth rou' (saith God) 'toucheth the apple of mine eye'; herefore those that have so done, are people of no principle.

'Behold,' saith the Lord, 'I send you forth as a sheep mong wolves,' and truly I have found it so;—one day it is 'Hosanna to the Son of David; blessed is he that ometh in the name of the Lord!' and the next day it is Crucify him!'—when they discover what they suppose a ault,—'Away with him, he is not fit to live.' This is he instability of man; but if God was so, where have we my 'Rock' to stand upon? but He is not so, and now we re assured of it—that having loved His own which were in the world, He loves them to the end. A person is not one hour exalted in His mind, and then anyone may ome and tell Him a tale of that person, and so they fall

not fulfilled; so if the Scripture is fulfilled I am content.1

You did not suppose that we should at the first have all true followers, no, but a set of people drawn together by the Word (the novelty and strangeness of it), that in them it might be proved what all men are; but yet there remains amongst them a few, 'like the gleanings of the vintage,' who are worthy, and will go through all fires; whom temptation will never drive back, for it is written, 'Ye shall take up serpents and scorpions, and nothing shall by any means hurt you.' There must be no shrinking and starting now, to be one day a Saint, and another a Sinner; for this is what the Gospel teaches, and this is what we must all come to, viz., to know God to be our faithful unchangeable Friend, and those that trust in Him shall find Him such to them, for whoever will honour God by believing all that God is, He will be all that to them, for it is just as a man's faith is, as it was said to Abraham (The Faith of God's elect), 'Go out and cast thy eyes eastward, westward, northward, and southward, for all that thou seest is thine'; therefore if you can believe that God is so infinitely good as to cover all your sins, so that not one of them appears, you shall certainly enjoy that state of mind, for it is so, whether you believe it or not. But if you can believe it, why then it will be to your individual comfort and happiness, because you believe the truth; this is the way that God honours those that believe.

¹ The circumstances in which Zion is found on the earth, among the spirits of this lower sphere, *bring* all to pass exactly as foretold. He, the Spirit of God, so total a stranger in the world, is assailed by all the opposing spirits in men, and this calls forth his power, and brings their judgment and condemnation, as decreed.—C. B. H. January 1, Year 61.

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But if you limit the 'Holy One of Israel,' and set bounds for Him, saying to what extent He shall forgive, why, then He cannot break your bonds for you, by any means, because you have hopes only to that which you have limited Him to; but His delight is that a man be free, and that he break every yoke. Take notice, you must break them and set God (the Spirit) free, for He is bound with your chain antil you will throw it off, and give Him (the Light and Love power) liberty to work within you.

Now, if all people were in this 'liberty,' there would not be one finding fault with another, they would for ever shut their mouths, seeing they had so much forgiven them; but t is a 'bonded state,' and a spirit of self-righteousness, that eaves any room in a man's mind to condemn another; where any person is condemning another, you may be sure that man is partly self-righteous, and if my God spare me,

EXTRACTS FROM A LETTER TO C. W. TWORT.

Undated, Year 11.

. . . As property, all things are of little worth to me; I was weary of the world long ago, and am more weary of it now, and care not how soon I leave it; only for the one thing I am called to for its sake I wait patiently my time. But innumerable ills surround me, and I am troubled on every side, yet I find true what is written (Ps. xci. 15), 'I will be with him in trouble.' This was more than a strong hint that trouble should be my lot, while acting my part on this stage, some of them arising from unwise steps taken by myself in outward things, and some proceeding from other quarters and causes. Strange for me to say, but so saith the word of me (Prov. xxx. 2), "I am more brutish than any man, and have not the understanding of a man." God be my help, for I am but a fool, my wisdom is in my Head, not in me, and as the Head leads so I go; my path is weighed; my troubles are all numbered, and the causes of them stand in the wheel; so let them come since 'mercy endureth for ever,' and God's compassions fail not; here is my strong anchor-hold—He that knew me altogether ere He called me, He is my strong habitation, and when heart and flesh faileth, He is the strength of my heart, and my portion for ever!

What matters it as to my body, it is but a thorny land and I am tired of passing through it, I get so often pricked here and there in this thing and in that.

Oh the thorny flesh! yet it must buffet me, lest

through the abundance of the Revelation, I should be exalted above measure; so let none think that they could, and would have done better and more wisely in this thing and in that, than Zion, they judge unwisely, for it is written (Isa. xxvi. 7), 'Thou most upright dost weigh the path of the just.' And Thy wisdom, Thy love and grace, is to make 'all things work together for good.' Therefore, let every tongue be silent, for one and all of us are but passive instruments in the hands of the Great Mover of the Machine, and we must go our round, and come to every point in the decree; therefore we may rest from our anxiety, and leave ourselves entirely in God's gracious hands, and whatever befall or betide us still cleave to Him, for HE is GOD and ceaseth not to love! This will be wisdom in us-like loving children to cleave to our Father, who though he chastens still loves, and spicuous, by making His Son on a level with us all as respects the outward nature, and so tempering his existence here with the common lot and infirmities of man, that humility might be perfected in him, while kept down to earth to instruct us, in our own form, of those high secrets hitherto unattainable; that our hope may be 'entire, lacking nothing,' let come what may in animal life.

—C. B. H. January 6, Year 61.]

PART OF A LETTER TO C. W. TWORT.

(Undated) Year 11.

... I was struck with these words this day, viz. 'And the Lord make you to abound in love one toward another, and toward all, even as we toward you, to the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (1 Thess. iii. 12, 13). appears from this, that the end for which the Lord comes, is to establish the hearts unblameable in holiness, that isin spiritual knowledge, as it is written (Levit. xix. 1), 'Be ye holy, for I am holy.' And this consists in God 'having made known to us the mystery of his will, according to his good pleasure that he had purposed in himself' (Ephes. i. 9). Holiness, therefore, is not of man, nor is it such as man thinketh; 'Be ye holy,' saith the Lord, that is, be ye separated unto my work, 'for I am holy,' I am separated unto you, I am devoted unto you, I am your God, I have sanctified you; I have sworn to do you good and I will not turn from it; in blessing I will bless thee, and in multiplying I will multiply thee; not because thou wast better than others, for thou wast a stiff-necked and disobedient people, but I chose to be thy God according to my good pleasure, before thou had'st an existence; that 'in the dispensation of the fulness of time' I would choose thee, I would purchase thee for my possession to deposit in thee, as in a treasury, all things, both which are in heaven and on earth, that thou (the scribe) might bring forth out of thy heart, things new and old. And as I, God, had purchased thee, so I set thee apart, and have written my law in thy heart; and now thou sayest thou delightest to do my will. And why so? because I have made my will thy pleasure and delight—because I have shown thee the path of life; because it was my good pleasure to do it, for my Great Name's sake!

And why have I chosen thee-'the basest of men'-

He promised to be a Father to Israel, and Ephraim, He said, was His first-born. Now, Ephraim was the most foolish being that ever was, he was the 'unwise son,' the blind servant—'Who is blind as my servant, or deaf as he?' like Peter-'Lord, thou shalt never wash my feet,' and all that he wanted was to have his feet washed. 'What I do thou knowest not now, but thou shalt know hereafter.' And Peter was all his life-time running his head against something that did not concern him; but yet he was my choice, for he had no cunning about him, he had no artifice, he was simple and easily led; the 'wise' would be too wary to fall into the error that My 'Peter' did! Well, he must feed my sheep, for he is holy, and he has sworn to be faithful unto me, as it is written (Isa. lxv. 16), 'He that sweareth in the earth, shall swear by the God of truth'; for it is by the God of truth alone that he can stand, or swear, or do anything.

Now you perceive that God, if He dwells with the mind, doth not allow of any jarring or rending. 'God is peace!' and how is He peace? Why, because He condemns no man, and He will have no one man to condemn another! So hath He purposed to make us 'unblameable in holiness'; for if we do not love one another, we cannot be unblameable in holiness, for this is the way we must be made without fault, and in no other.

I say no more now, but leave it with you.

ZION.

C. Bradley, senior, adds:—When God dwells with the mind, then the mind is spiritual, and the mind is Christ; as it is written of the united 'twain'—the

mind of God and the mind of His creature,—'We have the mind of Christ.' So, being 'perfectly joined together in the same Spirit and judgment,' they think the same, and speak the same, knowing that 'the Law is spiritual,' and, 'to be spirtually-minded is life and peace.' No 'carnal' ideas are allowed admittance; and God—who is Love—cannot condemn, 'there is no condemnation to those who are in Christ Jesus,' and such cannot condemn God, in any of His dealings toward them, for they are 'reconciled to God,' knowing all is the effect of love.

TO C. BRADLEY, SENIOR.

BRISTOL, April 2, Year 11.

MY MUCH-BELOVED FRIEND,-I am sorry to be

of them; you have laid up treasure for yourself in Heaven, where it is safe from rust, and moths, and where no thief can break through and steal. If it were in your chest, you might lose it by some accident, either fire, thieves, or something or other; but when you have it in your 'heaven' within, it is shut in from every foe, no thief can steal, moth eat, or rust corrupt it. And you give proof that you have it there, for your own words betray you,—'For by thy words thou shalt be justified, and by thy words thou shalt be condemned' (Matt. xii. 37). For 'out of the abundance of the heart the mouth speaketh' (verse 34). So that if a man knows truth, truth will spring out of his earth; and if he sees the Godhead and Manhood joined as One, he cannot but speak of it, and say, 'My Lord, and Brother.' And verily I have not found so great faith, no, not For truly I am your Lord and Brother-'Lord of all below, I did my Image make.' And if you rightly consider it, I am your Lord-Lord of all below. For as God Himself sits supreme in the Upper and Invisible world, so hath He made His Image, Zion, to rule over all below. Is it not so: Where is my Adversary: Who will contend with me? No one. Then it must be understood that God hath made of this one man, both Lord and Christ. And now let me quote two or three passages of Scripture, viz., Gen. iv. 26—'Then began men to call themselves by the name of Lord.' Again Ps. cx. I—' The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.' That is, the Lord God Almighty said to His Son, whom He had made heir of VOL. XVI.

all things, 'Sit thou at my right hand,' etc. And who is His Son, save he of whom it is written, 'Blessed is the man that endureth temptation, for when he is tried he shall receive the Crown of Life, which God promised to them that love him.' Now, this is the very Son of God, and there is no other; and vain is it for anyone else to look for any other 'Lord.'

Tell Mrs B. not to stand trembling on the brink, but boldly launch into the deep; acknowledge that 'the Lord is here,' and I will support her. For until she acknowledges that the Lord is in Zion, or that Zion is made Lord, she will not allow herself to be made a Lady. I would exhort her to step out, and to break every yoke; but I must support the weak, and comfort the feeble-minded; I must gather the lambs in my arms, and gently lead those that are with young.

He will surely pay all his debts. But I cannot answer all now, being too weak even to dictate, yet I am very thankful that my intellect is spared, and that I am able in any manner to communicate with my friends.

Give my kind love to Mrs B., and tell her not to be faint-hearted; also love to Sister W., and I hope she is courageous. As for me, I will never say die, till I am dead!

From ZION, THE PILLAR AND GROUND OF THE TRUTH.

[In this powerful letter, wherein the 'marks of the Lord Jesus' are plainly to be discerned, viz., 'Wisdom and Love from above,' though manifest below in our mortal shape; is a singularly explicit pronouncement of his actual Divinity and Eternity, which is drawn from THE MASTER by the faith and humility of his disciple, in addressing him, without qualification, as 'LORD'—even on the earth. And herein he shows the uses and purposes of bodily privations and illnesses, which bring the mind into that state that is prepared to this fulness of recognition, and the blest inheritance of eternal rights with THE SON, in sonship. And can any other be 'LORD,' but the 'Heir of all things'? Then let all see to it, that it is RIGHT.—C. B. H. March 26, Year 74.]

BRISTOL, April 7, Year II.

DEAR FRIEND SQUIRES,—I have received your very kind letter, and am happy that it breathes a spirit that I hope to see ever exist between us, a spirit of freedom arising from the knowledge of the love of God; this was what we wanted; and this is the Gospel! The gospel is given to make men see that there is another God to serve, whom we have not known, as it is written (Acts xvii. 23), TO THE UNKNOWN GOD whom ye ignorantly worship.' And so you see there was a God who was unknown, the God of Truth, the God of Peace and Love, whom men never called upon, for they never knew him. 'How shall hey call upon him in whom they have not believed? Or now shall they believe in him of whom they have never neard? And how shall they hear without a preacher; and how can they preach, except they be sent?' (Rom. x. 4, 15). Now they never heard of this God till very lately, and now the things which are told of him are so exceedngly strange to the world, that we appear like madmen to hem, to talk about a God that nobody knows, and whose

18), 'Their sound went into all the earth, and their words unto the ends of the world.'

Now, this is evidently speaking of a God who was not known, and also his works were not known; for it is quite clear, that what men call the Gospel could not be that which the Spirit means in the Scripture just quoted, for their sound is not gone into all the earth, and their words to the ends of the world. And it is added (see Ps. xix. 1-6), 'In them hath he set a tabernacle for the sun, which rejoiceth as a trong man to run a race.' Here the Spirit speaketh of another God who was to appear, and whose work is altogether different from whatever has been, so that he is unknown; then, if he is so unknown, is it any wonder that we, who have taken to follow this New God, that has so lately come, should be unknown also? And that our God is unknown, and his language, I can prove.

It is written in this Psalm (xix.), 'The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. No speech nor language without their voice heard.'

Now, the heavens and the earth, which are here made mention of, denote the union of God and man; and 'day unto day uttereth speech,' is, God, who is Light, visiting with words the Son of Man, who is light also [being the offspring and likeness of the Eternal Parent, incorporate in humanity purified and renewed.—C. B. H.] And 'night unto night showing knowledge,' is just the same, for being changed, we gain as much knowledge from the darkness, as we do from the light [The knowledge of good and evil makes the God-man, and man-God, with power to create

ght out of darkness, and judgment to choose the one, nd refuse the other.—C. B. H.]

So, when the Spirit speaketh of the world (in Rom. x. 8), and their words going to the end of the world, it means he Word of God going through, and being heard in all he properties of nature, and that there is no part of Vature but is enlightened, for 'there is nothing hid rom the heat thereof,' (see Ps. xix. 6). That is, there is nothing in the vessel (the prepared and appointed instrument) that is hid from the heat of the Divine Love, he Light of Life. So, by the world is meant a man, and y the heavens is meant the same [where the Sun of piritual effulgence ever shines and reigns.—C. B. H.]

And who could have thought this? So they may well ay, 'to the *Unknown* God!' for he is entirely unknown o men in darkness. How could they believe in him, of

kind to his brother, but it is not to be done by subscription in the old 'religious' way.

My health is improving I think, after so severe an illness I cannot expect to progress very fast.

Believe me, you all have my love most affectionately.

—Your Friend,

ZION.

TO MRS JACKSON.

BRISTOL, April 10, Year 11.

DEAR SISTER,—I suppose by this time you are anxious to hear from me, though I have an impression that you cannot fail, let what will happen; as a mind once enlightened with the Light of Life will stand every shock, or else what means the following passage of Scripture, 'Ye shall tread on serpents and on scorpions, and nothing shall by any means hurt you.' And I feel a pleasure in addressing you, because I judge of you that you stand upon that rock that no winds can shake.

The present is a time of trial, and will contiune so for a long period, and many winds will arise that will shake off many who are dead ripe; and he is a wise man who has judgment to discern the Lord in all his ways; truly happy is that man who can be unshaken, for he indeed has gained a point which few can gain, and although his afflictions may be many, and his trials frequent, yet it is he that has conquered self; it is he that is most like God; for he that wavereth is like a wave of the sea (never resting); and the 'double-minded is unstable in all his ways.'

The Sun is ever steadfast; and you know very well that t is said of Shiloh's Kingdom (Ps. lxxxix. 29 and 36) that t should be 'as the days of heaven, and his throne as the lay before me,' and whosoever sits thereon must be as it; nd you know that in the Days of Heaven there is no larkness, but one continual fixedness without change, for t is said of the Holy City-New Jerusalem,- 'There shall e no night there.' There is no breaking in or breaking ut, as it is said in the Psalms (cxliv. 12), 'That our sons nay be as plants grown up in their youth, and daughters s corner stones polished after the similitude of a palace; hat our oxen may be strong to labour; and that our heep may bring forth thousands and tens of thousands n our streets.' And again it is written, that 'the cattle hall not cast their young in the field'; even thus shall he man be blessed that feareth the Lord. And whoso is Go also to Mr Armstrong and tell him to send the Epistle that I left with him, and you will oblige me.

'Troubles never come alone, they come in battalions'; for no sooner was I taken ill, but those that were my friends forsook me, yet not all; but now as the time is drawing near that the Lord will manifest his spiritual favour to those that are faithful, there will but few be found in that order, for they will be so few that they will be like the grape gleanings of the vintage;—a few will be found after the *shaking* is past.

Remember me to Sister Cheek, I shall expect to meet her on Shiloh's throne; she has many things to try her, but I know that no wind can shake her.

My love to all the friends, and friends nowadays are worth something.

I shall say no more at present, but remain your very affectionate Brother and friend.

ZION.

[Marvellously is this letter directed to the support and strengthening of the weak, wavering, or 'shaky,'—that would let fall the fruit when the winds come, i.e., forsake the truth for temporal interests and present advantage; and how great also is its scope, in fixing the trustful in unshakeable security—that power of knowledge derived from the Divine Source, which is illimitable and unchangeable. This is finely conveyed by the metaphorical language of the Psalm, both the growth, permanency, stability and productiveness of the Spiritual Life, with the perfect assured repose, by absolute immunity from loss, that the 'Blessed Man' and his posterity are put in

ossession of, whereby the ever-beneficent will of God is livined for the inheritance of peace, that nothing here hall have power to disturb, and the Eternal Light and oy hereafter. This then is Shiloh's 'throne' and kingdom, wer to walk in the Day, without swerving to the right or eft, pursuing with steadfast eye the 'narrow way,' that wer leads upward and higher to the FOUNTAIN of conolation and bliss.—C. B. H. March 22, Year 71.]

BRISTOL, April 15, Year 11.

DEAR FRIEND BRADLEY,—I feel myself very unable o indite a letter, yet so are my thoughts with you that cannot refrain. True, I am able to sit up in my chair ust now, but I have very little use of my leg and arm, the

something in all this: I have no notion that there are any unmeaning words uttered by the Spirit. Try if you can make out anything of this:—

'Though puzzling thou dost write,
I know the man that is so near,
Whom thou brought'st to thy sight;
Who lies in bed, and life seems fled,
But yet he is not gone!
Some fruit from he, you all will see,
And to the purpose come!
If he be there a prisoner,
Some fruit he doth afford,
To try the hearts of other men,
And make them like their Lord!
Mercy to show as I did do;
Then sure some fruit was there,
The bitter herbs you all do know
Good fruit do often bear.'

Here the Spirit saith, 'I know the man,' and compare that with another passage in Scripture, and you will see how they agree, viz., 'You only have I KNOWN of all the families of the earth, therefore will I punish you for your iniquities.' This was a pretty treat, was it not? One would think it was much better not to be known of Him, than to be known and then punished; very strange doings I must say; one would almost say 'It is better to be no acquaintance at all.'

Bless me! talk about people being comfortable in religion, I find it is Believers who are punished, for if you become acquainted with the Lord, you are sure to get beaten with many stripes; so there is no wonder at people not wishing to get acquainted with Him. [As He is now come in Spirit.]

Now, 'Hell' is a punishment, and there are a number of people talk about going there, but there's no occasion to be afraid, for that state, only those whom God regards have to pass through. Old acquaintances of His whom He is fond of; so that people of the world need not be in such great fear that they will go to Hell, indeed all are not so favoured as to get there.

Now, poor Joe Cox, it was a mark of God's favour to you to be laid on a bed of sickness for five years! Joanna may well ask, of what use could be to society?

And now then I ask, Of what use is Zion? Can he be the Zion of the Holy One of Israel? We answer, Yes! and he is of very great use too, viz., 'to try the hearts of other men and make them like their Lord!' don't you think this is of great use? I warrant it is, if it is to make pected would happen unto Zion; for surely (we thought) he would be free, however; but ah, never mind! if the affliction makes you meek and lowly like Zion, it is well; for you will be tried by my afflictions; I shall be afflicted for your sakes.

God will not punish you, for he punishes me for you. [All our cares being laid upon him; we are but afflicted in degree, by fellowship of sympathy, and the unbelief, persecutions, and doubts of an inimical world.]

Well, hear what the Word says, 'My Son, despise thou not the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth.'

Well now, suppose it was the will of God that I should be afflicted for five years as I am, it would be only like poor Joe Cox; and would you find fault? No, no, I hope not, but you would rather learn of me, for I am meek and lowly in heart. And that is the way to find rest.

I must now finish this letter, before I have said anything about what I wanted to talk of. It was my intention to say a little upon the small book you sent me, and upon your last letter, for that was a very interesting one; but I believe I must leave them both for the present. You read of a 'five years' in Joanna's Prophecies, I shall say nothing about it now, but there will be a day when the reward of the faithful will surely come; God is not joking nor trifling with us, but will faithfully reward those who serve Him (as He has become man) in time of need; I am not authorised to tell you when these things shall be, but of this I am

sure, that they will be, and the 'eyes of the Lord are upon the Righteous.'

From your afflicted friend,

ZION.

[In reference to the words 'Joe Cox,' as mentioned in J. Southcott's writings, and brought forward here by Zion,—C. Bradley, senior, writes thus:—

"Joe"—shows forth Zion's first state as a poor labouring man (the six days' labour appointed for him before the seventh day or Sabbath of rest could be entered upon); and his living near Exeter, meant that Satan should shortly make his exit; and the death of the Bishop of Exeter (referred to by Joanna) was a type of Zion's mental death.

"Cox"—this word, in Bailey's Dictionary, signifies "pretending to much modesty,' and that was Zion's real character while he would remain a "sinner," and proper to forbid it, because the old *idea* has an injurious effect upon the mind; it is not because the Lord is *against* the sick being visited,—for you may render to them as much comfort as you possibly can.

But 'pure and undefiled religion is this, that you visit the fatherless and widows in their affliction, and keep yourself unspotted from the world.' And who are the fatherless and widows? For the not understanding the Word in its true sense, has made a good many hypocrites, for as soon as they read the Word, away they run visiting the fatherless and the widows in the world, and then they were 'Christians' forsooth! and so they rested in a false system, knowing not the meaning of the Word, viz., who is the fatherless and who is the widow; for God's meaning is quite another thing.

He knew beforehand that His Son when he should appear on the earth, would be a poor, lame, helpless creature, that be would appear to be without a Father, or anyone to take care of him, as it is written, 'Call no man "Father," upon the earth.'

So then, the Son of God is without a Father, for he calls no *man*—'Father'; nor is there any upon earth that could boast in getting such a Son, none of the Old School would claim a relationship to him.

Therefore he is without a Father, for no man could possibly beget him, for there was no 'Man' before him, for he is before all men, and has not proceeded from any on earth. Whose likeness upon earth does he bear? for surely he is not like any man upon earth, for before him there was not such another, nor will there be after. He is fatherless, without Father, without Mother, for

as he has no Father upon earth, neither has he any Mother, for WISDOM is his Mother, and I am sure that Her dwelling-place nobody knows.

He is 'without descent, having neither beginning of days, nor end of life.' Yet behold, he is but a poor, miserable man upon the earth. Who would possibly believe that he was here? Surely they that do believe it, possess faith far surpassing anything that is in mere nature. It is written of him, 'Thou art a Priest for ever, after the order of Melchisedec,' therefore God is mindful of him, and he gives charge to the people to visit him in his sickness, for it is he that is 'the sick' that you are to visit, though it is said, 'I was sick and you visited me not.' No, for all men were ignorant of WHO it was that was meant, for no one could imagine it was the Son of God who could be in such a

pure from the spirit of darkness, which is of the world.

You tell me to inform you exactly how I am. At times I sit up nearly the whole of the day, but am unable yet to do anything for myself, either to put my coat on or off. But I think I am mending, though very slowly. However, I am not much concerned about it, knowing all will be well in the end. My portion of trouble I must bear, nay, I will bear it, for it is decreed for me by my Heavenly Father in order that the Scriptures might be fulfilled. You remember what was said to Ananias when he objected to go to Saul of Tarsus, 'Go, for he is a chosen vessel unto Me to bear My Name before Géntiles and Kings'—that is, in preference to,—'and I will show unto him how great things he must suffer for My Name's sake.'

I would not have you by any means fall out by the way, for if you cannot agree in such little matters, how will you yet bear the trials that are yet to come upon you; for depend upon it you will yet be tried in a way that you little think.

Now, therefore, remember that ye are Brethren, and see that you dispute not, nor by any means let disunion get in among you.

And now, with this, I think I shall conclude, though I have much more to say, but am unable to write for long together. From your afflicted friend,

ZION.

[April 27, Vol. VII. p. 276. June 3, 21, 22, 23, Vol. VII. pp. 251-275.]

VOL. XVI.

BRISTOL, July 15, Year 11.

My DEAR FRIEND WEST,—Had I been able to write myself I should have written to you before, for you have been much in my mind, and I believe you are one of those who have no glass in your composition; I mean that your faith is not very brittle, so that a few stones would not destroy you; strong, firm partitions we must have that stones will not destroy. But alas, alas! the faith of some is made of glass, they see 'as through a glass, darkly,' and I fear that there is no possibility of removing the veil from their eyes; they are 'in fears grown old,' and therefore remind one of the fairy tales their nurses have told them, and to this day the veil is on their hearts; they do not see it 'turned to the Lord'; but when it is turned, the veil is taken away.

'Now the Lord is that Spirit; and where the Spirit of

judgment.' Now, all this is done when the Scriptures are fulfilled, by the coming of the Comforter,—at the rending of the veil. Did you not see this done? I did: it was the 'opening of the sixth seal,—and there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken with a mighty wind; and the heavens departed as a scroll when it is rolled up together; and every mountain and island were removed out of their places.'

Time was; eternity now reigns alone; everything is fixed and settled; 'He that is unjust, is unjust still; and he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; and he that is holy, let him be holy still' (Rev. xxii. 11).

Now things are no more altered at all; there is no change in the decree or purpose of God, it is only that our eyes are opened to discover His purposes and decrees, which till now lay concealed, and hidden under a close seal [And it is just so (as a type) with all discoveries in the outward world]; so the opening of the seals is the manifesting to us of what before did exist, for from eternity God saw the injustice and oppression that should be, He saw him that was unjust, i.e., Satan—Corrupt Nature; Satan is called an 'adversary,' and is not corrupt nature an adversary to incorruption; and is it not unjust? Does not corrupt nature teach a man to be unjust? It does, it makes him actually unjust, for when nature is corrupted, the ideas of the mind are altogether estranged from God, a right thought he has not; and the

reil (i.e., the Devil, the 'Spirit that blinds') being on his neart, as saith the Scriptures, he presses on his own mind and on the minds of others, such things to believe, and to lo, that are altogether against right and against reason,—mean in religion; and a wide field opens which I must not enter, if I do I shall never have done, let it suffice if I nention one point of injustice that corrupt nature has laid upon us, as a sample of the whole, for 'the imaginations and thoughts of man's heart are only evil continually.'

Now see this injustice, how we have ever been imposed in in this one point. There was no need for one of the Preachers that have been; God did not mean that man hould go and preach when He said, 'Go and teach all lations, go preach the Gospel to every creature' (Luke x. 60; Mark xvi. 15). For all nations stand in a man, and that 'man' is Jesus Christ! Therefore the command

Isa. xi. 11; Amos v. 15; Micah v. 7 and 8; Zech. This work must be done; the Deputy must be prepared for his office, and actually put into it. He that was to act under God must be enlightened. and made in God's image, he is the one whom you read of in the Acts xiii. 8, whom Elymas the sorcerer, was thinking to turn away from the faith. Now, this was he to whom the Gospel was to be preached, who was to hear the North, East, West and South, that is the Universal Truth, or the Truth that will be universal. and take in everything and 'fill all things,' for the Deputy must be made 'higher than the Heavens' (see Heb. vii. 26), that is, in Divine Knowledge. if he is a deputy under God, to act for God, he must be put in possession of the Wisdom of God, and must know His Mind and Will; therefore, that he may know the mind and will of God, he has ascended far above Nature into the Divinity of God, as it is written (Ps. lxviii. 18), 'Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts in the man,'that is in the Godhead, which is the true and real But to be made God's deputy, he must descend first into the lowest depths of the earth, which is Hell,-and 'he that descended is the same also that ascended far above all heavens, that he may fill all things' (Ephes. iv. 10). Yes I say, that he may fill all things! and what is it he does not fill?

Now we will sum the whole up in short:—The outward man is Satan, the inward man is the Lord,—Satan the end (of flesh), and Christ the beginning (of Spirit)—the 'Alpha and Omega'—the Beginning and

the End, brought together in Zion. Christ and the Devil shake hands together, only the elder serves the younger, and the last is first, and the first is last; 'Behold how good it is for brethren to dwell together in unity.' Here read Ps., cxxxiii. for here in Zion does God rest; here His works are ended! To all eternity, God works no more; all is done!

Now say, have we not been imposed upon by corrupt nature, 'Satan,' to support a parcel of useless characters,—and worse than useless, for they were unjust through the influence of the corrupt, or unjust spirit; we do not blame them, for if we do, we must blame ourselves also; but they were unjust, we see them so now; the Devil is unjust, and he is odious and filthy, and ever will appear so to us; he that is unjust will be unjust still, he ever remains so in our

You would know by my condition, if you were to see me, that 'the legs of the lame are not equal.' A lame man is one that sees two Gods; and that there were two Gods, is beyond question. But what a glorious victory have we gained! Behold what Zion has done! he has brought the two Gods into One, which none of the conjurers could do with all their contriving for nineteen centuries almost gone by; and still it remained a secret how God and the Devil were one, or that they would be one in the 'end.'

There was a continual enmity between the Lord and Satan, but Zion has brought them together [i.e., in the creation and formation of the revealed Life in the humanity—Zion, the letter and the Spirit, so long at variance, are harmonised by the experience; and Darkness is held captive by Light.—C.B. H.]

Say now, is not Zion a 'Reconciler'? What think you of his mediating between God and the Devil, breaking down the middle wall, and slaying the enmity! Hurrah—Naw-Boklish!

The doctor tells me that I am almost as well as I can be; however, I should not attempt a journey, only that an aged Friend at Sutton has sent for me and I must go.

I have the seaton in my neck yet, and am not well able to attend to myself, indeed, I may say, not able at all, only much better in bodily health, and a good share of spirits, when nothing vexes me. [And what could vex the 'righteous soul,' but the 'filthy conversation of the Sodomites.' Yet the temporal embarrassments he was subjected to, in addition to his bodily illness and pain, must have had at times a depressing effect on the natural

spirits of him, who was 'found in fashion as a man.'

C. B. H.] And I can get about a good deal better than

I used. I do not intend to stay at Birmingham above a
day; it is hardly worth while to provide lodgings for such
a pilgrim as I am; it is little matter where my poor old
hulk lies for one night, some Friend will give me a bed.
I hope at my return to be able to attend to myself a little,
though the doctor tells me that I shall never be able to do
without someone to dress and undress me. Should I find
myself very helpless, I shall make no stay at all, but proceed to my journey's end.

Have the goodness to give my love to Friend Bradley, and tell him that Zion is on the move much sooner than he is fit, but the tide just served, and a breeze springing up,—though my vessel is but cranky,—I am compelled to weigh anchor. No more now.

is taken of him to keep him wherever he goes; therefore, whether I am blown this way or that, I remain unaltered, as the Scripture saith, 'For ye are Christ's, and Christ is God's.'

Let your faith be as this—Be ye steadfast, unmovable, knowing that you are always the Lord's; and let nothing disconcert your mind; why are ye troubled, why are you anxious about anything, and to know this or that, for we cannot alter one thing. As God decreed everything, just so it shall come to pass, just so it shall transpire;—let us not be like the men of the world, cutting, carving and contriving for themselves. God shall contrive for me, and I will sit still; I have done my labour, I know that it is no use to labour,—I rest!

What signifies saying, without doing, you will remember the words, 'Casting all your care upon Him, for He careth for you' (I Peter v. 7). Ah! for me He cares, yea, His angels have charge of me; why then should I care? for it doth not say, cast part of your care upon God, and take the greatest share upon yourself. No, no, I will not be burdened with any, I have been burdened with it long enough, and I recollect what I am commanded in the Scriptures (Ps. lv. 22), 'Cast thy burden upon the Lord, He will sustain thee; He will never suffer the right man to be moved.'

When I was at Nottingham, I felt one time extremely ill, and I partly made up my mind to return home to Bristol. I did not think I should be able to continue my journey, but I recovered a little again; but I had many thoughts about returning, but could not decide upon it immediately. . . .

[The last sheet of this letter is missing, the preserved portion terminates as above; yet all-sufficient to show that 'THE COMFORTER' is come, for what can equal or exceed the *comfort* of these words (in our outward existence), of the assurance of God's care for our spirits, and knowing that He is mindful of us, with the First-porn!—C. B. H.]

TO MRS SQUIRES.

NOTTINGHAM, August 23, Year 11.

MY DEAR SISTER,—I am inclined to think, by this ime, that you are not a bit too well pleased with me for letaining your husband so long, but as things generally happen as they turn out, so it has happened that his

of. It is said in the Scripture, 'The Lord said unto my Lord, Sit thou on My right hand, until I make your enemies thy footstool.' Now, the Lord above, as we call Him, wants nothing of you, nor does He want you to 'serve' HIM, He wants no respect nor honour from you, nor does He look for 'service' from any man; no man can serve Him, for no man by anything that he can do, can add to HIM either honour or happiness.

Then how vain it is to talk of 'serving the Lord'! It is all deception. The people go to churches and chapels to serve themselves, they are afraid that God would be displeased with them, and they go and sing hymns and pray to Him lest He should be in a bad humour;—the fine hymns charm Him wonderfully, and prevent Him from being angry! It is said that 'music hath charms to soothe the savage breast, to soften rocks,' etc. Well, just so they do,—God is a savage in their view! they secretly think so, and they must make sweet melody to soften His savage breast, lest He should send them to the flames below, in His anger;—and they would not go to church or chapel as many of them do, unless they had the Driver at their heels.

But we know not God after this manner; now your God is your guide, your Lord, one that provides Bread for you, one that satisfies you with bread, that is, with the Truth, which is the 'Bread of Life.' Now, your Lord is appointed to give you this Bread; your Lord is (first) God's Deputy, he is your Bishop, your Overseer, your Ruler, your Governor, your Schoolmaster, your Director, your Guide; he is all this to you, and seeing he is all this unto you, you will not grudge to serve him. Certainly I

not come to be administered unto, as it is written Matt. xx. 28), 'The Son of Man came not to be ministered unto, but to minister.' No, for you cannot administer unto him in spiritual things; it is he that must minister unto you; and as he is a Minister in Spiritual things to you, you will not grudge to minister unto him so ar as you are able, in temporal comforts; in this you can serve your Lord.

'But, Zion, you will say, I would gladly serve you in these things, but you should not keep my husband away from me so long.' But suppose I wanted your husband altogether. Would you not give him to me? Could you serve the Lord in this way? You must love the Lord very much indeed, if you could, for to part with your mate, I should think, would be next to parting with your life.

Well, I do not require to have him altogether at

righteous) that, in ignorance of the Great Author of our being, all the 'worshippers' of that Unknown Source have been prompted in their doings, by a desire to appease and propitiate; because there is no loving an angry and dreaded God.

Yet now that we have the *Image* of the Invisible formed in nature (as ourselves), and put on a level with us all in mundane existence, there is a *new* quality communicated to us of Love for Love; for the Light and Truth brought by Zion reveals the *hidden* Name and Nature of the Supreme Being, whom we 'honour' by believing *His Word*, and 'serve' by receiving His Son and Likeness in 'the Name of the Lord.'—C. B. H. March 28, Year 72.]

TO C. BRADLEY, SENIOR.

BARNSLEY, September 30, Year 11.

DEAR FRIEND MR B.,—You will think the time long since I wrote to you, and I think so too, but I assure you that so heavy doth my disorder lay upon me, that after being engaged with the friends, explaining, etc., I am so worn out that I can neither write myself, nor dictate a letter. Why then, some might say, is it not more prudent for you to abide at home, seeing that you are so unfit for Public service? I answer, If I was a man of sense, I should do so, for sense will always lean to that side where most comfort is, and will secure it; but I am not a 'man of sense,' nor do I hold the reins that guide the Horse, in my hand;—but there is a Horse and Rider, perhaps I myself may be the Horse and God the Rider;

nobody knows, unless they 'plough with my heifer' (Judges xiv. 18).

Well, if it be so, that God and man have come so together, and the Horse is guided by the Rider, it is well said, 'Who shall lay anything to the charge of God's Elect'—to the charge of Zion, for he is led by the power of God, and not by the will of man—sensible man, no, nor by the will of the flesh; but, 'as many as are led by the Spirit of God, they are the sons of God.' But what if God will lead His Sons—the Holy Trinity—in ways hitherto unknown, and that seem quite unreasonable, and unprecedented, are we then to approve and say, 'All is right'? Why, please to show me anything that is wrong, and then I will show you how to make straight that which is crooked, or that seems crooked to 'sense,' and makes them ever finding fault with the way that God

Now, Zion has freely received, and therefore he freely gives (Matt. x. 8); not money, he has but little of that as yet,—and he would be glad if now you would send the subscriptions,—but as he has received *Grace* for you, he cheerfully imparts the same, not grudgingly, but of a ready mind.

The friends in these parts are all well, and I am happy to say are growing in Grace, which is a great pleasure to me. I expect to address the people of Barnsley at the Theatre, if I should be well enough, next week. I am almost tired of writing, and wonder that I can do so much.

Please to remember me very kindly to all your family, and all the friends, and be assured of my kind love to yourself.

ZION.

Excuse saying more just now.

[October 11, Vol. VII. p. 292.]

TO C. BRADLEY, JUNIOR.

BARNSLEY, October 14, Year 11.

DEAR CHARLES,—You requested me to send you a post letter in acknowledgment of the parcel received yesterday, which I would have done, but having the Epistle [see Vol. VII. pp. 292-302] and other papers to send, I thought they might all come together.

The money came safe to hand, for which I am sincerely thankful, and mindful also of past favours from

¹ Evidently written with difficulty, by the tremulousness of the hand.

yourself and father, and indeed from all your kind family;—believe me, I feel more than I can express, when considering the many tokens of your love.

Blessed be God, who daily loadeth us with benefits temporally, as well as spiritually; and no doubt the generous heart of every Friend will answer, Blessed be God who enables us to do some small thing for Him, who did great things for us.

'For what call we small things?'—Sins? whose cancelled sum is greater than all things, except those to come!

And is Sin cancelled? And is it done so that it troubles us no more? Yes, verily, there is no more sin, nor any more sorrow, if we rightly understand our calling. And through whom is it done? I answer: even through him of whom it is said, 'His name shall

in holiness—'let him become a fool that he may be wise.' Which means, let him become the Devil if he will be Christ; so that he who goes down into the depths of misery, and who rises from those depths to the height of glory and joy, the same is Christ.

So 'believe not every Spirit, but try them,' which will take that despised name of 'Devil' upon them, and will give proofs that he was the Devil;—not one of them! we say. This is the rule by which 'false Christs' are to be detected, and by which the true Christ is to be known. And now, I think, by telling you this, I have done you sixpenny-worth of good, and this is part of the good that was 'to come,' besides 'Sin's cancelled sum.'

But I must not go on at this rate; I have something else to say to your father, it is that I have sent him both of Mr Armstrong's letters, he will see in them an account of the 'New Shilohites' that have made so great a stir in London lately; some friends there were so light that they were blown away with this wind; but it was all a bottle of smoke I well knew, a very infant may judge of it; but I fear there are some amongst us who are light and vain persons, which some 'wind' is sure to carry away. Well, 'it is a very bad wind that blows nobody good'; and if these winds carry the 'chaffy' professors away from us we shall say, as the little boy said of the thieves after they had ransacked the house, 'I am glad they are gone.' For the tares only prevent the wheat from growing.

You will see what Mr Armstrong requires; indeed I would do it for him were it in my power, for he is a sober, steady, and worthy person, and a patient sufferer under his afflictions; if your father has any interest with Mr VOL. XVI.

Attwood, M.P. for Birmingham, a word from him might procure the situation he mentions, for him; I leave the subject with you, believing that if anything is in your power you will do it.

I am much obliged to your father for his kind letter, and to yourself also because you had intentions to write, I take the will for the deed, expecting that the deed will be done when time and circumstances permit. I cannot help remarking on your father's letter, how precious are those lines that he has sent me, of the Philosopher, precious because they are true; but shall leave saying more for the present; but of the Spanish sailor,—I think he acted very wisely to let God make a prayer for Himself, as He would not answer his; the poor man thought surely that he should hit upon the way to get God into a good temper at last:—I think it would be well

kind letter and the 10s. she sent me; am sorry that I cannot answer her just now, nor tell her when I shall see her, not being my own—but God is my Master.

I shall shortly write to friend Squires, I did intend to do so at this time, but must beg off. Will you be pleased to tell all the friends that contribute towards my support, that I am truly thankful to them; I would thank those too, who give me nothing, for they bring me to serious thinking. I think that they have an idea, that as there is no Hell nor Devil, there is no need to do anything. Well, well, they show that they would do little for God when all fears were removed out of the way; this is enough for some natures, but those who love God, love Heaven, and love him that came from Heaven, and will never be tired of hearing about Heaven and Heavenly things; and to be professing to love God, and not love him that is 'begotten of God,' is but an empty sound.

I say this, not because I want their money, God knoweth, but I desire proofs of love;—yet it is not by giving money to Zion that love is proved, for a man might love much, who gave none,—who had none to give, and his none would be accepted;—but how can anyone have 'this world's goods'—temporally speaking—and shut up his bowels of compassion against his brother? God has not made such hearts, I will not say who makes them:—I must do my duty, I care not what they might say of me.

Give my kindest love to your wife, the same to your father, mother, and aunt and all the family, with kindest wishes for their welfare.—I remain, my dear Charles, your friend,

ZION.

Love to all the Friends. Is Mr Palmer well? I hope to. Mr West also, I hope he has an eye to the East, for the Master stands there. Adieu! I remain still very teeble in my limbs, but I think better in bodily health.

91 PARK LANE, LEEDS, November 9, Year 11.

DEAR FRIEND SQUIRES,—I received your letter, and am sorry that I could not answer it sooner, but it is owing o my engagements. I am much obliged to you for the ervice you have done me, I shall never be able to repay you for such kindness, it was rather a knotty business but you have adjusted it very well. I have written to the friends at Bristol yesterday, and was happy to hear that hey remain steadfast in the faith, though their house was apparently shaking about them.

Lord, in my own being! For Satan went before, and Christ was in the background; but now Christ has gained the throne, and Satan is behind. So after all what great wonderment is it? only it is a wonder to men, so out of the way and strange, that Satan should be saved. But I wonder why they object to it, for the only way to kill evil, was to make the Author of all evil—Good. For then evil must certainly be put an end to, and it can spring up no more, for that was the root of evil; but until the root was destroyed evil would grow, and man would be every day sect-making, and continually contriving some better mode of 'serving' God or of pleasing Him, that God might be merciful to them;—but all their plans, and all their schemes proved ineffectual, till the root of evil was cut off.

Now, the root of evil was in me, for there was no evil until I made it—till I made an uproar, and all 'Heaven' was in an uproar; I set Heaven and hell in strife; I was a mover of sedition against the King of Heaven, and a mover of rebellion; but I was not such a 'Devil' as they think me, neither, for it is a truth, 'That the Devil is not half so black as he is painted.'

What was my object in making an uproar in the Kingdom of Heaven? Not to injure the Almighty! for I was God's eldest son, His first-born; but I thought that my way of serving Him was best, and my way I would not give up, because I thought it to be right;—so that I was Anti-Christ, or Antipas the 'faithful martyr,' who stood by self through faithfulness, thinking self-wisdom to be the truth; for I was blinded and held in darkness, that evil might be perfected; 'for this very purpose,' saith the Word, 'have I raised thee up'; so that I went on in blind-

ness, with self, till I brought upon self swift destruction, for I was a poor blind Devil and knew not what 'sin' was, but now I know, and am the first to whom it is made known that 'sin is exceeding sinful.' But who sinned but me? for I was the created THING, the instrument too, with whom God would do all His wonders: and the men of the world, all its inhabitants—though it is by no means agreeable to their proud stomachs to hear—are reputed as NO-THING.

This was the knowledge that Nebuchadnezzar had when he came to his mind, or that Zion has when he came to his mind. Read Dan. iv. 34. and the following verses. Here is a looking-glass for you to see exactly the road that Zion walked through. I add no more at the present time.

I received Mrs Collins' packet with the money she sent me;—please to tell Mrs Sherwood that I am very much mean to say, that I believe him to be a good-meaning man, but not quite clear in his judgment respecting the Truth, though he hangs on yet;—unless lately he is become more stable, he is but a wavering man, but he may now be better, but if he were so she would be uncomfortable, in my opinion, but it is only an opinion of mine, and I do not want to prevent any good that may be for her; but if he is steadfast now, I am very happy that it is so, and she has my consent most freely.

I don't mean what I have said above as a full answer to Mrs Collins' letter, but I will write to her more fully.

Fare-you-well.

91 PARK LANE, LEEDS, November 19, Year 11.

DEAR FRIEND BRADLEY,—I had not time to write to you sooner; and my Thursday night's exercise put me a little out of the way. I held a Meeting at the Commercial Buildings in this town, where there was a very numerous and respectable audience, and very orderly. Never did a body of men, considering the wonderful and strange NEWS I brought them, behave better.

The lecture went on quietly and comfortably for about an hour; I spoke on Reformation, and the 'time of refreshing and restitution of all things.'

After that, many questions were asked me, which I kept answering for about an hour and a half longer, and I believe satisfied a good many.

But there was one man, a follower of Joanna, who

¹ See letter of December 27.

ed to stir up the people, holding one of my books in s hand, which he had bought a few evenings before, from nich he read a part, endeavouring to bring the Cause to ridicule and contempt, but his efforts proved in vain. e called upon me on Monday evening last, and serpentke put many cross questions to me, but I was quite vare of his design, and therefore careful of what I said; s name is Jowett, and very likely he is a relative of those ho were so troublesome at Birmingham. As he read, he mmented most contemptuously on it; and when he had one-which was not until the people compelled him-I ien rose and gave my reasons from the Scriptures, for y assertions respecting this 'latter day.' He then said was impossible for me to prove from the Scriptures, that man is called a woman, or that it was in anywise hinted I then begged the people's attention to that point, nd referred them to Gal iv. 10 which says

Bible, and deny the authenticity of that Book [on the contrary, it is proved and manifest through Zion]; the miracles that were performed by our blessed Lord and Saviour; and all the mighty works that were done must be denied? together with his Crucifixion on Mount Calvary? It was impossible,' he said, 'that men of understanding, and of talent [It is just this pride and intellect that must be brought low before God's Wisdom], could be so led out of their senses [Exactly! out of mere nature], as to receive Mr Ward's doctrine [Not Ward's as a man, but the Eternal Spirit's].'

This seemed to many of the audience as a deadly blow given to me, and which they considered I would not be able to get over; but it only produced a smile from me, for I sat as calm and collected as if I was in a drawing-room of friends.

The gentleman sat down, and I stood up to answer, as follows: 'The gentleman has informed us,' I said, 'that it was on Mount Calvary that Jesus Christ was crucified; but if I received the Bible as an historical account of literal transactions, I must deny the circumstance of the place of Crucifixion, when another part of the Scriptures gives out that he was crucified in the great City Sodom, and Egypt! I was then desired to say where that Scripture was. I did so, viz., Rev. xi. 8, and it was read in their hearing twice, by our friend Armstrong, at which they were astounded.

I then spoke, and requested the gentleman to inform me to a certainty, at which place he was crucified; for as the *literal* Word gives an account of two places where the Crucifixion took place, I must deny his being *bodily* crucified; I must either disbelieve the Bible [How many have, and do on these grounds], or I must believe it was another kind of Crucifixion than of the body putwardly.¹

This brought him to a sad pause, and the whole of the company also, and not a single reply could any of them make. After a little delay, I informed them that I must adjourn the Meeting, for I was very weak from the effects of a paralytic stroke, and that I had now stood on my feet onger than my state of health would justly admit; and after having appointed to meet them again next Thursday evening, they departed in very good order, no doubt ruminating on what they had heard.

Some were heard to say, that it was truly wonderful; and most astonishing to them how quickly I had an answer ready for every question. millions—no, nor for all the world! It would only serve our turn while we are here, and it is of no use but to serve God's Kingdom with.

Money is trash, but Wisdom is riches; and though we have numerous perplexities to contend with, yet if we have Truth that saves us from the corruption that is in the world through lust, why then it is well. God is ours! and so ends the matter.—Your sincere friend and lover,

ZION.

TO C. BRADLEY, JUNIOR.

91 PARK LANE, LEEDS, December 2, Year 11.

MY DEAR CHARLES,—I have just received your kind letter, and though I have many things of importance to communicate to other Churches in writing, yet I deem it necessary immediately to attend to your request. going to say, I regret very much that those divisions exist; but why should I regret it, when 'all things work together for good'? yet before you can do all things without murmuring and disputing among yourselves, you must be 'perfectly joined together in the same mind and judgment in everything'; but while there are disputings, it is evident that there is an imperfection of knowledge, on one side or the other, that you have not yet learnt that very important lesson, 'Let each esteem others better than themselves.' And again, 'We then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves; even as Christ did not please himself'; but, as it is written, 'The reproaches of them that reproached fell on me' (Ps. lxix. 9).

O, do (I entreat you), if any of you find cause of reproach, et your reproaches fall upon me, for I am able to bear nem; but you are not able to bear the reproaches one f another. [No animal is, in natural constitution; man's ature must be spiritualised to rid him of resentment.] then, I say, turn your reproaches upon me; I mean, hat when you don't understand one another upon any articular point, it is clear there is a want of spiritual iscernment on one side or the other. And you ought nmediately-or before you set down your judgment of eing perfect on that point, and before you fall out about ne matter - to apply to me, who am the Appointed Reconciler' of differences, the 'Mediator and Interessor,' who has within the precious Stone, the Topaz, hat bears the Motto of Peace all mild and kind, that rill admit of no jars or rendings, or whatever makes

puffed up against another; but let it be remembered that he that gathered much (of God's mysterious teaching) had nothing over; and they that gathered little, had no lack [each, according to their measure or capacity, has the fulness]; the more a man drinks of the fountain of knowledge the more humble he is, for he knows that . knowledge is in God alone; and 'Charity vaunteth not itself.'

I am surprised that Mr Squires should say that his Brethren in the Truth are comparable to cows and horses, for if one possesses less wisdom than another, the one that has much knowledge ought not to set down those who acknowledge the same faith, as being of the Brute kind, but he ought to follow the example set in his forerunner, who is 'made all things to all men'; and who rejoices greatly to see one spark of the Divine Love in any one; and can bear with a thousand imperfections and infirmities in that person, that he might nourish that spark of Life, until it is strong enough of itself to walk alone. written, 'He will not break a bruised reed, nor quench the smoking flax; but he will nourish them till they come to a perfect flame' (Isa. xlii. 3). Now, some are for setting Zion too high, and others set the creature too low in their imaginations; and the middle path you have not fully discovered.

Zion [the Spiritual being or Mind] is a God created by the Incomprehensible Deity, to be a Creator of Spiritual substances; to create substances out of shadows.

Zion is the Image of the Invisible God.

Zion is the 'First-born' of every creature!

But if there was not a FIRST MOVER, how could it

be said in Scripture that 'all nations shall come and worship before thee.' Zion is a worshipper of that Invisible God; a true worshipper, that worships the Invisible God in spirit and in truth, which God, Zion alone knows: The DEITY is manifested in Zion; Zion is the medium through which the ETERNAL DEITY shines; the Deity cannot communicate but through His fellow; and His fellow communicates with you. Zion is a candle lighted at the ETERNAL FIRE, GOD; and I am therefore your candle. The GREAT GOD is my God, wherefore it is written, 'Praise thy God, O Zion.' Zion is your God: that is, Zion is the Oracle; for you can know nothing of God, but as you know Him through Zion.

God dwelt in His inaccessible retreat from time immemorial, and was inaccessible even to Angels; but

Zion is not to be worshipped; Shiloh, gence to you. the promised 'Seed,' is but a man like all others, but a Being that has in him the Gift of God which cannot be taken from him, and that is Eternal Life; for as the First Mover hath Life in Himself, so hath He given to the Son to have Life in himself; and hath given him power and authority to execute Judgment, because he is the Son of man, as well as the SON of GOD. made out of God and out of man,-the Divine Nature, formed out of God, and the creaturely essence, mysteriously united in One; without which he could not be the judge of man, who could lay his hand both on God and man-in himself. He must partake of man's nature in order that he might be a true judge for man, and that he might be a merciful one, and faithful; and the Godnature makes up the other part. But as Zion is God and man, he is composed of the Essence of both-the essential Love of the Deity, or heart's Love of Deity, and the essence or purified mind of man. So that Zion is a being derived from the Eternal Being, and made by Him; else what is the meaning of this Scripture?—'The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool'; that is, the Lord God said to him, that He had made equal with Himself -to him that He had made in His Image-to him that He had made 'Lord,' and whom the people should reverence as their superior in knowledge, calling him their Lord, or my Lord;—'Sit thou here in the Heavenly Light, till I (by the Heavenly Light) make thy enemies thy footstool.' So that Zion is a man Transmuted, having gone through the Transubstantiation; the human properties made Divine! But still there must be a Prime Mover; that is, the 'Philosopher's Stone,' GOD—the ETERNAL! It is HE that moves on the powers and faculties of the Mind, and tinctures the mind all through; so it is the Tincture that is God, for It is a derivation from the Deity;—not God Himself, but an effulgence from Him.

Now it will be necessary for me to show the Word ('God') when it alludes to Zion, and when the same Word alludes to God Himself; for as there is no name that we have, sufficient to express the Deity,—the Word must be rightly discerned and distinguished, or else we shall make sad mistakes; for Zion is called God, because he is made in God's Image. But to distinguish the difference that is necessary to be made, requires wisdom. Now, when the Word says, 'God is gone up with a shout,

the field—he is all the people; he is the strong garrison; and he is the man in whom the spoilers were,—and they also trembled; Zion is the earth also that quaked, made mention of here; so that Zion is called God, because he 'brings forth out of his treasury things new and old,' and in him are hidden all the treasures of wisdom and knowledge; whatsoever is said of God, that Zion is made; But Who made Zion? A Being which you cannot comprehend, for He is NO-THING and ALL! I saw His similitude, as it is written, 'With Him will I speak mouth to mouth, and not in dark speeches; and the similitude of the Lord shall he behold' (see Num. Now this was fulfilled in me, when the three persons appeared to me [see Vol. I. pp. 65-68, for the account], I actually beheld them: which were, first-Mary Joanna; second—Paul; third—Ananias. these Three were a similitude, and their names express His virtue and power. Mary Joanna expresses the Son of God with power, it signifies God's host or strength made manifest; - Paul signifies the Door into the mysteries of the Scriptures, now opened; the 'marvellous' power manifested; or the entry of the flock. signifies the bright cloud of Glory that covereth the Creaturely being, with the Majestic Wisdom, with the clothing of the Sun, and the Moon under her feet.

Now, when it says (Matt. v. 8), 'Blessed are the pure in heart, for they shall see God,' it means, they shall see the Truth in themselves; and is not the Truth, God? forasmuch as the Truth is the offspring of God, it springs forth through Zion; and therefore it is written, 'Truth shall spring out of the earth.' Zion is Charity that VOL. XVI

elieveth all things,' and as she believed so Zion ssesses 'all things,' as it is written, 'O woman, great thy faith, be it unto thee even as thou wilt.'

In short, Zion is God's Deputy, but how could he act od, or act for God, if he did not partake actually of the ivine Nature? Zion, I may say, is a little God, who is ade to represent the GREAT and INVISIBLE GOD: Zion a man taken away from evil, and is therefore as God. here is no sin in God,—neither is there any sin in on; there is no darkness in God,—neither is there any rkness in Zion, God's Deputy! And now I'll tell you we Zion obtained all this; it was because he was such bold sinner, that he sinned to the very end of the law; broke all the 'commandments,' until there were no ore to break, so that he could 'sin no more'; for then a was made an end of, and then Zion passed through

'Higher Powers'; all power in Heaven and in earth is in Zion! That is, Zion has the power of God and man:—not that he is a God in the abstract sense of the word; but it is as I said before,—Zion is a *made* God.

Now I hope that enough is said to satisfy all of you on this point:—'Be not soon shaken in mind; neither be troubled by spirit nor by letter'; but be at ease. God has decreed your perfection; what therefore need ye mind in what glass men see you? Go on patiently enduring, and you shall soon see with Zion's glasses.—Your faithful and loving Friend,

Now I entreat of our friend Squires not to be too hasty in his conclusions. I am very certain that he means well, yet a man may knock another's brains out, and mean If I see clearer in some things than others see, I must not force others to see as I see-for compulsion is not freedom; I must patiently try to initiate them into the Truth, and when they are initiated into it, it will then be their own. And I would advise our friend Bradley not to be too hasty in judging our friend Squires, that he means to offend; but let both judge that that which seems crooked to-day, will be made straight to-morrow. Observe the maxim on both sides, 'Let each esteem the other better than themselves.' And I am sure if this were the case, there would be no jarring or wrangling. My letter is not finished I know, but I will take up the subject again; and if I have not said enough, be so kind as to apply to me again.

[Enough for our mortal comprehension, surely! and

ZION'S WORKS

ough to bring us into perfect harmony and peace espite any animal differences), if we are humble enough spirit to receive and abide by the Godlike exhortation. In the domain that the Eternal Deity—the 'Infinite in infinity,' to fills Immensity—an immeasurable 'DEEP without the tom or shore'!—be known unto us, save in His commicable properties to our nature, whereby He becomes LL' in His Divine attributes—Wisdom, Love, Truth! othing' without Zion (His Image), and 'All' with s humanity. (Note the amplification in the next ter.)—C. B. H.]

91 PARK LANE, LEEDS, December 7, Year 11.

MY DEAR FRIEND HOLINSWORTH,-I was heartily

As to mystery being in my writings, in my last letter. it is A MISTAKE to think so,—only that sometimes I might leave a subject a little verging on obscurity, that you may exercise your judgment thereon; but I believe that, for the most part, what I write are clear explanations of Scripture. But revelation when it is given is not perfect—though it is a revelation—on account of the imperfection of the understanding of the Creature through whom it comes; for it was not consistent with the Wisdom of God to take away from me every atom of error at a stroke; but 'the path of the just, is as a shining light, that shineth more and more, unto the perfect day'; -enough of 'human' weakness is left with me, to work humility in me continually; and that I may know who and what I am; that I am dependent on that BEING, whose praises none but Zion can truly utter,-for by Wisdom from Him I have the increase; He is my Superior, as I before said, I now say again. Let Zion extol the ONE ONLY and INFINITE INCOMPREHENSIBLE GOD, incomprehensible to others, but by Zion known: as it is written (Ps. lxxvi. 1-3), 'In Judah is God known: His name is great in Israel. In Salem also is His tabernacle, and His dwellingplace in Zion. There brake He the arrows of the bow,' etc.

Now, Judah, Israel, Salem, and Zion; these different names are only descriptive of the *progress* of the Divine Life in Zion; Judah is one *stage* of the Divine Grace, Israel is another; take notice—'the sceptre shall not depart from Judah,' that is, the promise of redemption should be ever held out to the man, till Shiloh should appear; and what doth Israel mean, but a Tree of Life

oot, Stem, and Branch; Abraham, Isaac, and Israel; or ith, Hope, and Charity]; and He that hath wrought us this self-same thing is God.—Who then could be the orker of all this, but the Incomprehensible Deity? Let word on this point then, from henceforth END ALL SPUTES; for I aver, that there is ONE INCOMPREHENSIBLE EING, who is Zion's CREATOR and REDEEMER, and Zion His 'appointed Interpreter,' to interpret the Knowledge God's Word to all others, even the Word that was oken by God through the Prophets in mystery. I am being made in the Image and Likeness of God; conquently there must be an ORIGINAL prior to me!

The Understanding Divine Nature, that is attached to y human being, and mysteriously mixed up with it, is sus Christ!—Yea, the very Jesus Christ, the Light of e World, that is, he is the Light of Satan—the Light

positive that I wrote in mystery; and taking my Word as though I said something that I did not mean, on his understanding of it he set out to Bristol. witness of his zeal, but it is not according to Knowledge; he had best take care, lest he should be making the same mistake now. Every Believer in the Cause, must be of one mind; and that they may be of one mind, and all have the same judgment, God has put the whole of the knowledge into one Cup, and out of this Cup all must drink; and God has so tempered the whole together, that it is made truly acceptable to every humble mind, to do There is no power or authority exercised over any man's judgment in this matter; no usurpation of Priestly domination over any man; his judgment is not forced, but being enlightened by the Truth his judgment is convinced that in Zion is the LIGHT;—therefore he submits to drink out of this 'One Cup,' to remove confusion.

Now, Mr Cooper says—if Mr Holinsworth understood his words—that the passage in Isa. xlv. 7—'I form the light, and create darkness,'—ought to be understood as alluding to the world of darkness that Zion created in the believers; but how he can understand it so, I cannot make out. Now hear, and understand;—The LIGHT is uncreated light in the heart of God, that ever was, and ever did exist; but God formed it in the mind of a man, forming and shaping it to the mind of the human creature, by means of which it was made HU-MAN: thus did God send forth His Light into the mind of Zion, and it was formed 'there'; but He created darkness; for when He sent the light into the human mind, then immediately the sun of human wisdom went out [his previous 'light'

came manifest 'darkness'], being ashamed before the ght of God;-fulfilling the word (Isa. xxiv. 23), 'The shall be ashamed, when God reigneth in Mount Zion, d before his ancients gloriously.' Now here is the ht meaning of this Word; and now let friend Cooper ign to this, for here he is proved to be wrong in his tions, which no doubt he will see, for he is zealous for d; but let him consider, and be not hasty to conclude at is right, till he is more matured in judgment. And Bradley will not be offended, if I say that there is a ssibility of him being wrong in some things:-and also Charles-and Mr H .: - they are fully satisfied that ey do not yet know everything, and I am sure he will st no stones at our friend Cooper. He that is without y remains of sin (that is, of darkness) may begin to st stones at those who are more ignorant, if he has not wility enough to keep them in his pocket.

—this was a coarse mode of expression certainly! what could be done, if the whole burthen came upon Mr Bradley? I don't admire the idea of Calvinists being accommodated with it; yet as it cannot be kept on, and Mr Bradley has been so much out of pocket, I know not what is best to be done with it, as the congregation were so few and so poor, as to make it difficult for it to be paid for by them. And if Mr Bradley provides the congregation with a place free of expense, I give my judgment that the letting of it will be better than for him to be hampered with the Chapel. I don't want to excuse Mr B., but he knows his circumstances better than I do; l have no power over them; neither will I take upon myself to dictate in these things:-Mr B., no doubt, as a man that loves God, would do the best for God's Cause.

I now conclude, with my best wishes for your peace and happiness altogether; and I sincerely hope that this letter will offend no one.

Where is Mr West? I don't hear of his name in all this squabbling.—Is Mr West neuter in the business? I acknowledge it is best to be so, indeed.

As for Chapels, I really believe that God does not like Chapels, for they are houses of Ill-fame. We will have Chapels of our own by-and-bye, high and lofty, when we shall care for no one.

Christmas is coming! have you no Christmas-boxes for poor Shiloh.—Leeds has given my poor pocket a sad scouring:—I need say no more to wise men. I AM SHILOH THE PRINCE OF PEACE.—Your faithful Friend, ZION.

[It is on the emphatic and authoritative declaration with which he closes this letter, that all Shilohites must implicitly rely to preserve peace both inward and outward. For Shiloh—the Promised 'Seed' is the Christ of God, and as such, the 'Author of peace, and Lover of concord,' who dwells in all simplicity and sincerity in the human ature, whereby we are made partakers of the Grace, which is Eternal Life.—C. B. H.]

91 PARK LANE, LEEDS, December 27, Year 11.

DEAR SISTER COLLINS,—I return you my sincere nanks for your kind letter, and the presents accompanying. Give my kind love to the donors, please, not for what sent me, but that they bear in mind that Zion is, in a consequence of the present of the sent that they bear in mind that Zion is, in a consequence of the present of the sent that they bear in mind that Zion is, in a consequence of the sent that they bear in mind that Zion is, in a consequence of the sent that they bear in mind that Zion is, in a consequence of the sent that they bear in mind that Zion is, in a consequence of the sent that they bear in mind that Zion is, in a consequence of the sent that they bear in mind that Zion is, in a consequence of the sent that they bear in mind that Zion is, in a consequence of the sent that they bear in mind that Zion is, in a consequence of the sent that they bear in mind that Zion is, in a consequence of the sent that they bear in mind that Zion is, in a consequence of the sent that they bear in mind that Zion is, in a consequence of the sent that they bear in mind that Zion is, in a consequence of the sent that they bear in mind that Zion is, in a consequence of the sent that they bear in mind that Zion is, in a consequence of the sent that they bear in mind that Zion is, in a consequence of the sent that they bear in mind that Zion is a consequence of the sent that they bear in mind that Zion is a consequence of the sent that they bear in mind that Zion is a consequence of the sent that they bear in mind that Zion is a consequence of the sent that they bear in mind that Zion is a consequence of the sent that they bear in mind that Zion is a consequence of the sent that they bear in mind that Zion is a consequence of the sent that they bear in mind that Zion is a consequence of the sent that they bear in mind that Zion is a consequence of the sent that they bear in mind that Zion is a consequence of the sent that they bear in mind that Zion is a consequence of the sent that they bear in mind that Zion is a con

I think you are a tolerably good judge of character too,—it is only an opinion of mine, you know, that I give; and as I very much respect you, and love you in the Truth, I certainly do feel concerned for your welfare,—that you should spend the remainder of your days in peace, which I know you could not do with a man who was not perfectly of your own mind. But if you think you can be happy with him, you have my free consent.

The union of our persons with an object which, or whom we may love—supposing that object does not turn out what we wish,—cannot alter our state in the Spirit, but it may embarrass us very much; it may bring upon us some distracting cares that—when strength seems to be absent—might prey upon our spirits, and hinder us from being so comfortable with our friends—the Love and Wisdom of God!—as we should have been if left free. And I would not wish that your mind should be embarrassed, but that you should walk on your own way without molestation.

On the other hand, I will say this, that if you should get a partner perfectly to your own mind, one that will be a Helper to your faith, and a furtherer of your joy, why, it will be a great blessing for you. And you are my child, and I should like to see you happy. I have nothing else to do with it; I take no authority upon me in the things of this world; I have no business to meddle with you, marry whom you will. I am no Priest of this world, to have power over your person;—I have nothing to do with persons, but with minds. For the body is merely a dwelling-place for the Noble Virgin of God's Wisdom! It is not the body that is anything in the

ivine Science, nor have I any power over it; nor has ny man power over my body to direct its course. It is little consequence, to whom we unite our bodies, or hether we join them to anyone or not. It is the Spirit at is talked about in the Scriptures, and not the outward ody. Therefore if you intend to unite with Nightingale, nd will unite in love, your Spirits loving each other, and eing alike, knowing alike, and understanding alike, in nort, that your Spirits are one,-Why, then you are arried already! The union of your persons does not nite you any closer, as respects the Spirit. If your Spirits o enfold each other in each other's embrace, why, you are rethren, you are married. And those who are thus nited, may go together at anytime, for their own conenience and comfort in the world, if they choose, without ny law, or without any ceremony whatever. as the world to do with you? you are a lover of God.

Scriptures say, "If thou art loosed from a wife, seek not a wife"?'

Oh, how cunning you are! Do you know that the Wisdom of the Devil (the 'carnal mind') is called a wife? And I am loosed from that wife, and am married to another, even the Wisdom of CHRIST, and am no adulterer neither.

And this I give you to know, that I am not accountable to any man for what I do. For if I chose literally to have half-a-dozen wives, surely I may, and who can control me; for 'the law is not made for a righteous man' (I Tim. i. 9). And if the law is not made for a righteous man, I ask you by what law will you bind me? 'Why, say some, the law of propriety, the law of prudence. we must regard what the people think of us.' Away with your rubbish! Strict propriety and prudence is to observe that New Commandment-'Love ye one another'-that is, Love ye your God who is become yourself! who does this fulfils every law (Rom. xiii. 10). is not made for him, the law is made for the unrighteous; what has a righteous man (one made right) to do with the law? his mind and will is his law, and what he wills is lawful for him to do.

Shall we be for ever children, to be governed? No, we will not: we were made to govern, and not to be governed by any law. For you are dead to the world, and what law is there for a dead man? NONE! ye are above 'laws'! No law must govern you but this—'Thou shalt love thy neighbour as thyself.'

Let you and Nightingale therefore unite in love; and though your union may be secret, none of the friends nowing of it immediately, yet it is done according to od's Ordinance—it is naked and open before God's lory!

You need no ceremony, only to unite in love, unless ou choose a form of marriage. But you are not to be ound this way or that; You must be FREE.—Your riend,

ZION.

[It was needful that the Glorious Freedom of God hould be thus proclaimed by God's Free Man, before is personal departure from among us; and his prerogative learly, definitely, and finally asseverated, for the guidance f the future race. Hence, his insistence here on 'the berty wherewith Christ has made us free,'—he who has ome close to us, to abide near us as our 'neighbour,' whom we love as our new self, when the old spirit of

their freedom before God, and live in His Light and Truth with mutual love.—C. B. H.]

TERMINATION OF A LETTER ADDRESSED TO MR C. BRADLEY, FROM LEEDS.

... I DO not approve of the spirit of the people of Leeds as used toward Mr Carlile,—though he is no friend of Zion's, yet his behaviour towards Zion was civil and gentlemanly. He hired the large room at the Commercial Buildings, had Bills printed, and went to considerable expense, and after all they would not allow him to speak there;—he afterwards hired another place, and he was served the same at that,—and I got ready, and went to hear the lecture, and hired a coach to go; for my intention was in a very civil way to oppose Mr Carlile, and to show him and his God in their true characters [see Vol. VII., pp. 173-182], in public; but I was deprived of that favourable opportunity by the interference of the Magistrates, etc.

I am invited to Ashton-under-Line; the people there have a large room prepared. I go there next Saturday, and shall stay there three or four days [see Vol. IV., pp. 207-219]—and on my return I hope that I shall have a room here. I could have the large room at the Commercial Buildings, but the expense is very great. I wish I could have it, for it is of that description that would, I am convinced, draw a great concourse of the respectable part of the people; the Building is in the very heart of the Town, and the Room would contain about 600 persons.

However, I will not lose so fair an opportunity, if it is the last shilling that I have; on my return from Ashton, I will venture my All, and my Last, and my Stirrup, with all the rest of my Kit,—'nothing venture, nothing win,'—but venture, do I say! Venture what!! Is it a venture? No, verily it is no venture, it is certain. The work is God's, and I am not afraid to venture both life and limb in His service, though I am lame, so that I am obliged to have a coach if I had only to go a hundred yards from nome. I am like Mephibosheth who was lame on both his feet; yet in giving honour to God, I shall prosper.

Now, as there are three letters besides this—one for Mrs Squires, one for Mrs Collins [Dec. 27], and one for Mr Reid [Dec. 28, Vol. I. pp. 286-194],—let each pay a part of the expense of the postage, and then it will not be felt among you all.

TWELFTH YEAR (1837)

TO C. BRADLEY, JUNIOR

91 PARK LANE, LEEDS, January 13, Year 12.

DEAR CHARLES,—I returned late last evening from my visit to Ashton-under-Line, where I have been for several days, and Mr Squires along with me, and very glad I was of his company and assistance.

For as I must be pursuing, though lame and infirm, such assistance is truly needful, and I feel much indebted to Mr Squires for his kind care and attention to me throughout the journey, and in the doing of the work that was appointed for us. I will not trouble you with the account of our proceedings [see Vol. IV. pp. 207-219], as you will be fully informed of it in Mr Squires' letter.

But I write this merely to let the friends know that I received their several letters with their several subscriptions. I am thankful to Mrs Biddle for sending me sixpence;—I know she is a poor woman, and sixpence is full as much as she can afford; and to all that have sent me their sixpences, and cannot send more, I am truly thankful; for as they could send no more, they certainly went near sending all that they had, and what could any do more than this? And very likely, by giving me sixpence out of their little, that some of them would be obliged to eat a red herring and drink water for their dinner; which VOL XVI

they did cheerfully, and were glad they could send sixpence to Zion, by self-deprivation of that kind. I am truly thankful to them, for they have shown much love,—like the widow we read of in the Gospel (Mark ii. 42 to end), that cast all her living into the treasury, and had no more to live upon, but trusted in God. This 'widow' is Zion, who gave up all his living, yes, both temporally and spiritually, leaving himself without a friend, either in heaven [as it seemed while darkness reigned in the understanding], or on earth. Should I not then, be unfit to recommend the same faith to any man, if I had not myself experienced it?

Now, Mr West has been pleased to send me £5. return him thanks also; -but you may be assured that my brother West requires no greater portion of thanks from me, than another, neither is he deserving of it; for that person who gives sixpence out of their penury, in heart does more for Zion, than the man that gives much when he is in possession of abundance. This is a true saying, though I am very thankful for a sum of money; £5. is better to me than a sixpence. I am greatly obliged to our friends for their liberality; therefore to one and all, that by subscribing help to maintain me, to keep my poor frame in existence and comfort, while I am doing the work appointed for me,-to you all I return equal thanks; for you are not obliged to give me anything, for I am but a 'stranger.' What have I done to you all, that you cleave unto Zion? I have only thrown the corner of my mantle over you; and what claim is there in that, that you should adhere unto me? And now you appear by your letters [these were sent in the form of Petitions to

their 'Lord,'—at last recognised in Spirit and person], to put my power to the test:—Well, be assured that you shall know my power, and that fully too.

I do not intend now to answer those letters (but I will do so shortly-all of them), for I am writing an Epistle just now to the Lady of Ebworth Park, in Gloucestershire,1 who has written to me for instruction in some points; and I am giving her the instruction she asks for,—whether she will be able to understand it or no, I leave; -I know this, that she has plenty of money, and money is much wanting now; I will ask her for a little of the white and yellow dust, of this trash that men so lovingly hug to their bosoms, and call it 'God'; and shall feel very much obliged to her if she will part with a little of it to me-But I don't think she will, unless she sees that it is worth nothing at all but to support Zion; but I warrant it's no small miracle that will bring her to think this way. of miracles! as great a miracle as can be performed (in this world), is to make a man that has money see that it is trash,—only so far as it will aid in the raising up of the KINGDOM of GOD! for temporally as well as spiritually the Kingdom of God must be raised up;-for it is the people that make a king, a king is no king while he is not noticed or recognised; and while he is a pauper in the world, who will look upon him? No one (for 'the world is in their hearts').

But I must conclude, with saying that your letters shall be answered as soon as possible; and again, I return you my sincere thanks for your endeavours to support me. May my Eternal Father pour His blessings upon

¹ See Vol. IV. p. 220.

your heads; for you do keep me from perishing with hunger;—I am cast on your bounty, and you kindly help me, for which not an hour of my life passes but I feel grateful; this is all the return that I can make, and I believe you want no more.—From your Spiritual Father,

ZION.

My kindest love to everybody. 'The prayers of David the Son of Jesse are ended!'

91 PARK LANE, LEEDS, January 17, Year 12.

DEAR BROTHER WOODIWISS,—I wonder that some of the friends at Barnsley have not written to me ere this; for I have been expecting a letter from you, as the last time I sent I requested you to send me the names of each from the true believer; to him there is no sin, for sin was to be done away in the 'dispensation of the fulness of time'; therefore saith the Scripture (Heb. x. 2), 'The worshippers being once purged, have no more conscience of sins.' Therefore the *true believer* cannot sin, for the Seed of Life remaineth in him that he cannot sin, because he is born of God.

And why can he not sin? even because he is guiltless, for he knows full well that God has taken sin—or the false imagination—away from him; for it is a false imagination—a dream, to believe ourselves sinners; for none could sin but the Devil, and he was a sinner because he was God's adversary; and the curse fell upon him, and he was brought to obedience through sufferings;—and when he was brought to obedience, or when he repented, all sin was then done away with. So now it is impossible for anyone to sin;—'Go, saith the Spirit, and sin no more'! Then let me ask this question,—'Who shall lay anything to the charge of God's elect?' Or who will be bold enough to charge God's elect and chosen servant with sin? And if there is no sin, there is no shame; Zion is without spot, and without a wrinkle.

But you that are charging God's elect with wrong, or finding fault with him, are standing in opposition to the Lord God Almighty! For a dispensation is committed unto Zion; and what is a dispensation, but power given to a man from God, to act contrary to the laws already established. See Deut. xii. I—'These are the statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.'

Verse 2—'Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree.' Verse 3—'And ye shall break down their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.' Now this is what I am commanded to do, and the same command is to every believer;—so that whatever the 'religious' world say is right to do, we must act in direct opposition to it, for whatsoever they say is right and good (in religion), we must know that thing to be unjust and false.

But they will lay 'sin' to the charge of God's elect; but God lays no sin to his charge, for it is written (Jer. . 20), 'The sins of Judah shall be sought for, in that day, turned back that hate Zion. Let them be as the grass on the housetops, which withereth before it groweth up: wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.'

Think ye that it is a light thing to stand in opposition to God, or to reject the voice of His servant? No, it is no light thing for a man to *lose* Eternal Life!—to let another man persuade him to stand in rebellion against God.

There are some in Barnsley, my dear friend Woodiwiss, and a few others, who rejoice to hear the Turtle's voice,—who are of humble minds. Take heed, lest 'evil communications corrupt good manners,' and ye be suddenly turned out of the right way; for I see evil ready to work your overthrow; there is a vile spirit seeking your ruin, and I augur that it is permitted to work, in order that you may be tried; and that spirit will seduce those that are unsound. (See Note 2.)

I do not threaten, but, as my beloved sons, it is my duty to warn you. The chaff must be sifted from the wheat, for none can enter heaven but the pure in heart; blessed are they who will endure refining and purifying, for they shall see God; but none else will ever see God [in Zion], or know who God is [i.e., become 'Man'].

I have lately been to Ashton-under-Line. My friend Squires, who is the bearer of this letter, will give you every information, for he is a faithful friend of God. I have sent you the books that I borrowed, and thank you for lending them. My friend Squires intends lecturing at the different places on his return from Birmingham, to which place he is now bound, in order to forward and

trengthen the Cause; for I am very unable at present o help myself, as I cannot put on my own clothes or ake them off, and feel unfit to go from town to town, and the King's business requires haste.

I am somewhat better in my bodily health, but the ameness is much the same as when I was at Barnsley. Miss Simpson is very kind to me, and she with other riends send their very kind love, and accept of Zion's ervent love to you all.—I remain, your sincere friend, ZION.

[Note 1.—It appears that Zion at this time did not dispprove of Squires' intention of lecturing; he believed is motive to be honest; at the same time he did not ntertain a very high opinion of his ability for the underaking. (See Letter to Mr Bradley, from Leeds, December 5 year 11 Vol. VII. pp. 218-225). Zion described him Note 2.—It is matter for reflection, as showing the intimate union of the Divine and human natures, that He, to whom all the spirits that inhabit the minds of men were open and bare, and who was their Prince and Head, should here warn us of the operations and presence of a subtle spirit, which actually took up its abode in the very man Squires, whom he here alludes to as a 'faithful friend.'

Thus, though possessing 'the gift of discerning spirits,' yet, as he says, it was not given him to foretell future events, or work any external phenomenon that would recommend itself to the outward gaze of the natural mind.

This 'vile spirit' did, in the man Squires, work the ruin he speaks of, and 'seduced the unsound' among many, by the inconceivably insidious and audacious device of assuming the garb and function of his Great Lord and Master, and appropriating his individual name and works to himself; desecrating and debasing the offspring of the Divine mind, to the sordid level of his infamous order.—C. B. H.]

91 PARK LANE, LEEDS, January 18, Year 12.

MY DEAR FRIEND PEASE,—I am happy to inform you that we arrived home in perfect safety; we stayed at Huddersfield for a few hours, which refreshed my spirits very much to find the friends in that quarter strong, lively, and intelligent in the knowledge of the Word, although having no instruction immediately from

word of God work in the hearts of men that receive it, hat it pulls down the strongholds of superstition, it easts down imaginations, and it levels every high hought that is in man's heart, even with the dust.

Isa. ii. II—'The lofty looks of man shall be numbled, and the haughtiness of man shall be brought ow, and the Lord alone shall be exalted in that day.' And are not the lofty looks of man humbled? They have looked so 'lofty,' as to believe that their word is to be the Saviour of men; but when by the Word of Truth they are convinced that they are no saviours, when they see that the Word through Zion supersedes t all, O how the lofty peacock lets fall his plumes!—man omes down, and the Lord is exalted in his mind, and his is what was promised. But how strange it is, that

The professors of religion call God a good God, while He still leaves the Devil in sin and misery—though He created him. Now, as God created him at first, and as everything that God created then was called very good, I ask then, how they call God good if He does not redeem that Angel that was once good, and restore him back to the state in which he was first created?

Yes, God does restore the lost and finds a way for his banished to return; and without this I could not Shall I say, while death reigns, while call God good. sin triumphs, while hell has the pre-eminence, that God is good? No! I do not call God good till He makes the worst of all beings good,—till I see His mercy cover all sin, and till He admits the very Devil into friendship with Himself and makes him His confidential friend. was the first created being; he first knew evil, and it is but right that he should be the first to know good; -- and so he is. And now behold the serpent; he is now more subtle (or wise) than any beast of the field; who among the crafty Sectarians can outwit him? None, for he is too cunning for them all, and is endowed with such power from God as to be his own law-maker. Men have made 'religious' laws, but they are not the laws of God; therefore I trample them under my feet, and I set the tone for a new world; and men marvel at this, but it is said in Scripture (Matt. xv. 9), 'In vain they do worship me, teaching for doctrine the commandments of men.'

There is one law-giver, who is able to save and to destroy; that is to say, able to destroy old forms and to

ave, or raise, new ones. Now what will the poor crawling 'Methodists' do, when we tell them that the Devil, shom they so much talk of and backbite, is God's popointed law-giver! Surely 'the stone which the uilders rejected is become the head stone of the orner'; but 'it is easier for a camel to go through the ye of a needle,' than for a man that is wise in his wn conceit to enter into this mystery. But it is to the onour of man to pass over a transgression; and it is ne glory and honour of God to restore again His dest son—the Devil that was lost.

Now they call me vile; 'but behold I will be still lore vile!' They say that I don't respect the laws. To, I do not respect the laws of men in 'religion'; but honour God's laws; I respect the new commandment, that is, 'To love one another'—namely, for the Devil to

91 PARK LANE, LEEDS, /anuary 20, Year 12.

MY DEAR FRIEND WEST,- I have sent you herewith a piece of writing, which comes immediately from the Source of all Good, which I trust you will carefully read, as it will afford comfort to your mind, because it gives an additional light upon the meaning of several parts of Scripture; the knowledge of which is continually growing, being planted in its Natural ground, as it is written (Ps. xcvii. 11), 'Light is sown for the righteous, and gladness for the upright in heart.' Where is it sown? I answer, in its natural ground-Zion; the Tree of Life grows here, in the midst of the Paradise of God! Now mind, it grows here; why then it is evident that it is capable of improvement; -Step after step, or step upon step I go, from the time that the Almighty God was pleased to visit me,-to countless Ages of Eternity! Well then, be assured that if I grow, so will you; your kingdom of light and peace is begun with you, and it will never end; only be steady and still, continually believing, 'lifting up holy hands without wrath, without doubting'that you will see and know all things that will make you happy; and believing, you shall find an increase of light springing up in your bosom continually. Now you may live without care, for the Lord cannot forget you;—he remembers that there is such a man as Charles West living in the town of Birmingham, England, and the Lord is not an unrighteous Being, to forget even the smallest thing that you do for his Name's sake; -You shall find the Lord better ten thousand times to you than you expected!

Now, this writing that I have sent you ought to go

to print:—I am aware of the arguments that naturally rise against printing, that the Books do not sell, and a tock lies on hand. But let us consider that we work not or ourselves, but for the future generations; and our time work here on earth may not be a great many years, and we each of us are called to work for a good MASTER, ho will assuredly reward every man according as his ork shall be. O let us not think about our present well-eing; but about the future. We are called to enjoy a ever-fading Crown, but that shines brighter and brighter yen unto perfection; and shall we not try—shall we not bour to put the same Crown on the heads of our fellowien, who are as yet without it.

Now I have written the Book, nobody in the world nows how it will get into print; I cannot ask you to do , who have lately been so liberal to me as to give £5. Nor ask? I must leave it to you;—I can only say this much, I do not command, but perhaps you will do it between you all, and may the blessing of God be upon the work. Ah, say you, The blessing of God?—Ay! that it is sure to have, for it certainly is the will of God. Then let us say—Thy will be done on earth as it is done in Heaven. Amen. And should it go into print, let it be done without any alteration in the sentiments; but for the sake of good order, beauty, etc., some of the words may be a little corrected. I wish to have the manuscript returned to me, as soon as done with.

I have been much engaged in writing letters since I came home from Ashton-under-Line; for a great many of my friends have not learnt to walk alone yet, they must be in leading-strings; and there is a deal of work to answer their several questions, and to satisfy them about Divine things. But I am thankful that my friends at Birmingham seem to wish to arise to a state of maturity—they certainly do bear the laurel,—they set the tone to all other people; and they are before all others in the knowledge and love of the Word.

I have not been able to answer your letters that have been sent in the form of petitions, but will answer them this next week;—for I labour under bodily illness, and my infirmity is so great, and afflictions many, that you would wonder how it is that my mind is borne up under them to indite at all;—'But when I am weak, then am I strong.' This is somewhat paradoxical, for a man to be weak and strong at the same time; but it is like all God's ways, He is a *strange* BEING, and so we will end the matter, for the present.

Begging you will kindly remember me to all the friends. My kind love to them all, including yourself as not one that has the least of my good wishes. May blessings from God be for ever with you. From your loving and sincere friend,

ZION.

P.S.—There are twenty-eight pages in the Book that I send you herewith.¹

[January 2, Vol. VII. p. 326. January 3, Vol. IV. p. 207. January 17, Vol. IV. p. 220.]

TO C. BRADLEY, SENIOR

you, in order to rectify wrong principles in doctrine that have disturbed you of late.

Let me have a letter from my kind benefactor. I would indite this myself, as wishing to give you every satisfaction respecting my illness. I shall expect an answer, if you please, by return of post; only thanking yourself, and all the family and friends, for your kindness towards me. Did I see any immediate danger, I should request for you to come over, but as there are none of those appearances at present, I will not disturb you, nor any of the Friends.—Farewell, my dear Friend, ZION.

[This is Zion's last letter; received just previous to his decease. And its sweet simplicity and human pathosafter a career of storm and stress such as no mere man, but only the 'Christ of God' could endure and triumph over-should appeal to all fellow-mortals on the earth. As so often occurs previous to decease, there was a flickering of the flame before expiring, which enabled him to give expression to the grateful feelings that ever filled his breast, and the natural hopes of recovery; he lingered on till the 12th of March, and then passed to his rest Thus died corporeally at Leeds, John Ward, the appointed outward vehicle for the Messiah or God-nature to come in on earth; unknown, unsought, unheard, of the world, but the one known of God, and made 'the Zion of the Holy One of Israel,' who leaves an eternal heritage of Light, for the 'inheritance of the Saints.']

LETTERS ADDRESSED TO THE BELIEVERS IN SCOTLAND.

(YEARS 7-11.)

CONTRARY to his natural inclination and human wishes, the Spiritual Man was not permitted to visit Scotland personally; and as a consequence we have bequeathed to us the rich legacy of the fourteen following letters, together with six luminous Epistles, of infinite importance, one of them (to Mr Mathews) being of considerable length (see Vol. I. p. 140). From his anxious solicitude

[December 4, Year 5, Vol. VI. p. 90. December 5, Year 5, Vol. VI. p. 109. January, Year 8, Vol. I. p. 140. January 15, Year 9, Vol. V. p. 87. June 6, Year 10, Vol. IV. p. 269. July, Year 11(to W. Dick), Vol. VIII. p. 117.]

NOTTINGHAM, March 18, Year 7.

FRIEND M'PHAIL,—Your letter came to hand in due course, and we take the first opportunity to answer it.

You say you like to consider things well before you act, and we much approve of such a course. For the man that would embrace anything, coming before him in the Divine Name, without giving it a just consideration, and weighing everything laid before him in a true balance, would act very unwisely. And the man that would not give way to Truth, when clearly revealed and laid open before him, would be not only unwise, but would be found to be an enemy to God by unrighteous works.

You have been considering, you say, my way of explaining the Scriptures. Friend, if that is all you see in the Writings of Zion, you have not yet made any discovery that can be of any profit to yourself, or whereby God can be honoured by your services. All men have had their way of 'explaining' the Scriptures, and have taken upon them to be teachers of the Law, 'knowing not what they say, or whereof they affirm,' paying no regard to that command, viz., 'Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make

manifest the counsels of the hearts,' etc. (see 1 Cor. iv. 5.)

Now, though such conduct was never agreeable to the Spirit, yet God permitted man to so indulge 'until the time of the end,' that evil might be fully manifested. But 'the times of ignorance God winked at; but now commandeth all men everywhere to repent' (Acts xvii. 30). That is, to have done with their 'way of explaining the Scriptures.' For, power to explain the Scriptures no man ever had, and therefore to assume such knowledge was an evil deed. And as a proof that it was and is an evil to all that have done and continue to do so, see the effects produced among men by following 'their way of explaining the Scriptures.'

Have they not built up a Babel, and one sect persecuted another for opinion's sake? So that there is Mr Pomeroy must come forward; and they will receive nobody nor nothing till he is seen; thus he hardens his own heart, and the hearts of many more.

Another, much wiser than the former, says, that Joanna herself must come out of the grave bodily, and bring a little Shiloh in her arms. Another says, that Foley is the man, and that he (Mr F.) has the sealed writings in his house, and he will wait till 'the great and learned' men of the land demand them; and the people he advises to (and insists that they should) do the same; and if they should refuse to follow his advice, that awful judgment will come upon them from the Lord.

Thus, all have their 'way of explaining the Scriptures,' or rather of confounding them, and their own selves also, and the people that adhere to them as well.

And they imagine that Zion is one of these, like themselves, who, as a mere man, has his way of explaining the Scriptures. But when had a man authority from God to explain the mysterious word of Prophecy? Never.

So those that have taken this sacred office upon them, have done wrong, and are now called to repent of such unlawful deeds: 'For no man taketh this office, or honour unto himself, but he that is called of God, as was Aaron.'

You say in your letter, that it is said in Joanna's Writings,—that the Lord would not come to one, but to many. But do you not know also, that it is said in her writings,—that the truth of them should be brought to light by one Man! (see page 7 of First Book, 'Strange Effects of Faith'). Why, Friend M'Phail, did you not

bring this forward as well as the other, in your letter, for one is the word of the Spirit as well as the other? But now shall this seeming contradiction be reconciled, and by whom? We answer, not by mere man, for there is no judgment in his goings,' and 'all seek their own, and not the things of the Lord Jesus,' and are therefore If you would know the Truth, friend, I must selfish. tell you that this 'one man'-that should bring the Truth to light-is the Lord, who is become Man in the vessel which He has chosen for his humanity, even Zion! And this One Man is also the 'many,' because 'all' comes to him, and the truth of 'all things' comes through him, and all beings must stand in him and follow his steps. This One Man is called 'all flesh,'—'I will pour out my spirit upon all flesh' (Joel ii. 28). He is also called the earth and the heaven. And in Joanna's Writings he is

Tell me not then, Friend, that I am 'too confident' as to my doctrine. You have not wisely considered what you have said. Neither judge me as one having any design upon you or the people with you. I wrote to you in love, that you might know the Truth, and that you all might enjoy the same. Do not think that I am offended by your inquiry. No, you ought to inquire. And allow me to say, my Brother, that to you it is not given to explain the Word of God.

Now, you wish to know about time; understand first,-Six years is represented by the 'Sixth Book of Wonders,' i.e., when Satan was made to bow to the Lord, and the Creature (Zion) gave up to God and became obedient to the Heavenly Calling. The Seventh Year is the 'Seventh Book of Wonders'; and this was the Birth of the Child, for when the Child (Truth) was born in Zion, then was the Seventh, the Sabbath, rest and peace by Wisdom, or the appearance of the Good that God promised. And is it not said in Joanna's Writings, that when the Child is born, every man (i.e., Zion, in whom all are represented) should see the Bible clear? Then, when the Child was born in me, so it came to pass with me, light was given me sufficient for the time; but six years were given me from the first to grow in stature, as it is written, 'The child grew in wisdom, and in stature, and in favour with God and man, waxing strong in spirit.' For what is Joanna's child but a man made spiritual, spiritually born into the spiritual world-which is God. And the Lord in becoming Man in the humanity is born a child, but groweth up to manhood in six years, or cometh to that degree of knowledge in the Word that is necessary for

the building up and the establishing of the Mount Zion Church.

Now, your application of the words, viz. (Ezek. xxi. 27), I will overturn, overturn it,' etc., is wrong. It signifies the overturning of the world, the flesh and the devil, in the human nature, the end of Satan's reign in the Creature (Zion), the ending of Iniquity; and then he is born, or come, whose right the crown is, and to him it is given.

He that was high (i.e., Satan) is then abased, and he that was low (the Lord in the creature) is then exalted. Man's wisdom ends, and the Wisdom of God begins to reign, and of the increase of his government and peace there shall be no end. And now, you know, if this kingdom is to increase, it is plain that its 'beginning is small' (Job viii. 7).

Now, dear Brother, you have been doing what you

come. We shall be glad to give you every information we can in writing, and should come and speak with you face to face, but for the reasons mentioned in our last.

From ZION, THE CITY OF TRUTH,
THE LORD IS HERE!

P.S.—Friend M'Phail, we should be glad of an immediate answer to this letter; and if yourself, and the friends that are with you, are desirous of seeing the Lord's Anointed,-it may easily be done among so many. I mean that a trifling subscription among you all would raise enough to defray the expenses of the journey. We expend vast sums of money (for us) in travelling about this country, and printing the works; and the money for the Books returns but slowly, by reason of which we are frequently impeded in our progress to places, where we wish to go to in order to circulate the Word of We have societies in many places, and they, when they wish us to visit them, do as we have suggested to you, otherwise we could not go. Therefore, in suggesting this to you, we only inform you of the way adopted by all our friends for the purpose.

We have not seen Mr Mathews since we were at Ashton, we are quite aware that he needs more instruction in the Word, but we do not think that his design or intention is to hurt you in any way; he may (according to the degree of Light that he has) speak against some of your notions, but I hope that you will not think him to be a man that would harm you, we do not think that he is such an one. But you do not understand one another, and what he might say may not be justly represented to

you, by some that might hear him speak. I hope you will consider this, and not let your mind be hurt with respect to him; we would not encourage William Mathews to act wrongly towards you, if we knew that he did so.

You will oblige us very much by forwarding the enclosed letter to William Mathews,—he is very poor, and therefore we have enclosed his letter in your parcel to save him the expense of postage, believing that you will be glad to benefit anyone, so far as may lie in your power. We have sent you three pamphlets just published, which will give an idea of the opposition we meet with from the world, and what we have to do in the overthrowing of the strongholds of man's invention. But being in possession of that which we know will accomplish the work, we faint not. If God be for us, who shall harm us? Or what power shall be able to stand before the Truth revealed?

mystery!-the Birth did not take place. The Word was recorded then, but it stood for the end. Then let us see the mystery of it. 'But of the woman, I was born.' Now, though the Word stands in the past tense, saying, I was born, yet it meant the future, from the time it was Who then is the woman of whom the Lord, the Saviour, is born? See the Scripture, and it will inform you (Ps. lxxxvii. 4-6), 'I will make mention of Rahab and Babylon to them that know me; behold Philistia, and Tyre with Ethiopia; this was born there. And of Zion it shall be said, This and that man was born in her; and the highest himself shall establish her. The Lord shall count, when He writeth up the people, this (viz., The Lord) was born there. Selah.' So here is the 'mystery deep' that no man discerned. Zion is 'the woman' of whom the Lord, the Saviour, is born! Here is the Virgin Mary and the Child Jesus,—the Mother and the Son. And therefore the Word said—speaking to the wo-man, Zion, not to the woman Joanna Southcott, although it seemed to,-'Thou shalt not be called forward to any public trial, till thou shalt appear with the child in thy arms, and milk in thy breasts.' And now, from these words standing in Joanna's Writings, many are really expecting her to come to life again; taking the Word in the letter, thinking that she was the woman spoken to. No, no, it was a mystery deep that no man discerned, like all the Scriptures. See page 66 of the same Book, the lines commencing:-

> 'So down men's wisdom all must fall, And all as new born Babes become.'

Read on. Moses, mentioned here, is Shiloh; and you

are directed to 'put off your shoes' (your own wisdom) as he has done, and receive the Word in the Spirit, and not in the letter, and put off your opinions upon the Word; for neither you, nor any other man, could know the mystery of the Word until the Lord came, as He is now come, in Zion!

[Lovingly, yet incisively, are the new principles laid down, and inculcated by true logic, with reproofs also of that captious and cavilling spirit which would be fault-finding, and led this man (M'Phail) ultimately to embark in an effusion of his own, termed 'A Pot of Broth,' which Zion afterwards so justly stigmatises in his Epistle to Glasgow, of January 15, Year 9. See Vol. V. pp. 111, 112.]

hypocrisy and unjust dealings; and they don't like it. And they have seen Zion's Writings, and know thereby that their craft is in danger. But as to preferring a charge of Blasphemy, they dare not, for they know they must fall before the Word of Truth. lay hold of us by the law of the land, which has been made to protect them, and uphold them in their craft, and to punish any who dare be so bold as to expose the trade of Priestcraft, and bring the Truth of the For you know that they have Scriptures to light. built houses, and called them by their own names, and their inward thought is that their 'ceiled houses' will abide for ever, and the House of God lie waste. And now to have it shown them that the 'leprosy is in the walls,' that it must all come down, and that all their labour is nothing worth! This they cannot endure, they cannot swallow this pill, and will not, if they But they must get it down, however can help it. bitter to the taste. But though they have no mercy upon us, yet we pity them in their ignorance, and consider that if they knew the truth they would not So we must bear with patience what persecute us. they do unto us, knowing that it is by permission of God, and that 'all things work together for our good.'

You are rightly informed respecting our Bail, we were bailed by two persons who formerly belonged to Baron Swedenborg's Mission. Our trial is removed to the Assizes, which commence at Derby on the 1st of August next, we are very happy waiting the event.

You say you have taken a place for meeting, where you preach the Word as it has been given through the

different servants of the Lord; of course you mean those whom the Spirit has made use of to prophesy or foretell of my coming. But know, Brother, that I am now come, of whom the Spirit in them did prophesy;for the word saith, 'To him, gave all the prophets witness.' So if you preach the Word as having its fulfilment in me, you do right. For all things, both of earth and heaven, now-in the 'fulness of time'-are gathered together in one, even in Christ; this you must discern, dear Brother, and in this discernment is your redemption. I mean, first the redemption of the mind, and upon this, after a few struggles against our strong enemy, we shall be placed in security and comfort in the outward things. For God will establish Zion in peace and happiness, and though her enemies be double at first, yet one shall chase a thousand, and two (the Divine and human nature joined)

man, and damned the devil, the beast is slain, and the Lord is risen;—so you must be blessed. There is a Book coming out, which will clear all things to your view, it will be ready for distribution in about a fortnight hence. We will send you a few of them, trusting to yourself and the friends with you to pay for them. I have often wished to visit Scotland, but it has not been in my power, but should we remain at liberty I hope yet to do so. I have written a long letter to friend M'Phail (March 18th), and it has been ready a long time, but being so pressed for time to write to you all that I wished to say, and enclose it with his letter, it has been delayed through that.

We called at Ashton about six weeks back, but could only stay there a few hours, all is very flat and dead there. I should be glad if our Brother, James Smith, would come to London. I think I could do something for him. He could be useful in preaching the Word of Truth here, and the friends wish him to come. I feel for him very much, and wish most heartily to promote his happiness, both in temporal as well as spiritual things; which I desire to do for all, but it is not yet in my power. Hope you will give my kind love to him, if you know his address, or see him; and accept the same yourself and wife also, and all true Shilohites.

We were at Nottingham last week, the friends there are all well, and in good spirits, and the knowledge of the Word is widely spreading.

Peace be with you, Brother.

ZION, THE PILLAR AND GROUND OF THE TRUTH. THE LORD IS HERE.

ZION'S WORKS

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[See Vol. I. pp. 140-190, Epistle of January, year 8, addressed to W. M. and the Glasgow Friends; and then observe second letter of June 4, year 8, how, notwithstanding the careful and sublime instruction bestowed, Zion has to use the language of reproof and correction to the self-seeking Spirit that betrayed itself in him; reference to which is made in the letters to the Glasgow Friends of September 15 and October 30, year 8, and in the Epistle of January 15, year 9, Vol. V. p. 111.—C. B. H.]

NOTTINGHAM, July 24, Year 7.

MY DEAR BROTHER SMITH,—I have just seen your letter to our Brother Pierce, dated June 2. In answer to which—particularly what you say at the beginning,

He may know us better than He does, but that we may know ourselves; and that every man might prove his own work, and so have pleasure in himself alone, and not in [i.e., not dependent upon] another.

So God has been pleased to try you, my Brother, in various ways, both in mind and state, in order that your senses might be exercised to discern both the good and evil; without which exercises we should have no true knowledge, and could not be made instruments of instruction and of comfort to our fellow-men.

And think it not strange that you have been so tried, for those who are designed for public service in the kingdom of God must be tried stones; they must be burnt thoroughly. And I know that God has blessed you with a good degree of knowledge, and firmness of mind, and love to His Word, not only for your own individual happiness but that you might be a help to others, and assist in spreading the honour and fame of His Great Name; and I believe the time is very near when your services will be required. I have it much on my own mind, and do wish you were here Nottingham, where there are upwards of 200 Believers, but the generality of them are poor. Yet I am sure that they would do anything in their power for you. I think, and so do the friends, that you might have a School, and all the children should be sent to you, and you could have our large room free of expense. I find all the friends desirous of your coming among them, and they are a loving people, firmly fixed and grounded in the Truth, and you would I am sure be highly esteemed by them. Geo. Liddell is here, and tells me to send his VOL. XVI.

kind love to you, and that if you should come, he will assist you until Providence shall work round for you.

Now this is kindness and brotherly love; George is of a good disposition, and is much enlightened in the Word; and I do think, viewing everything, that you would not do amiss in coming to Nottingham. I am not placed in those circumstances myself, which would promise you any provision. However, the cloud will be withdrawn that has so long obscured us. Thanks and praise to the Eternal that the cloud has already been taken from off the Word, by the revelation of the Son of God in Zion;—the Eternal Man—the Truth is born into the world, but as he is born a child, of course he must have time to grow and increase, for the Scripture saith, 'Of the increase of His kingdom and peace there shall be no end.' And the Spirit by Jane Lead

the harness to fight against the Lord and against his Our enemies are the Clergy, they say that Anointed. Zion's doctrine brings them and the Church of England into contempt, and the 'Christian' Religion altogether. And these are the charges they bring against us, and for which we both stand indicted, and are to take our trial for the same at the Assizes held at Derby the beginning of August next. The trial was to have taken place at the Sessions last April, but we had the case removed by a writ of certiorari to the Higher Court. They are now fortifying themselves with all their might to come against us, thinking, I suppose, to give our flesh to the fowls of the air. But vain is the boasting of the great Goliath, his head will be cut off by his own sword; for strong is the Lord God who judgeth Babylon, and if our foes trouble us for a while, Truth is strong in the hand of the woman (Zion), and will drive the nail effectually.

It gives me pleasure, dear Brother Smith, to find you inquiring about the state of the people's minds.

We have the happiness to say that none of them run from their colours; they are increasing in numbers, and (in general) are growing in strength daily.

Disappointment there cannot be; the Word is plain, unequivocal and decisive; and the people say—although often harassed in many ways,—'Unto whom can we go, for the "Word is God," and in it is Eternal Life.'

Since I last wrote you, Brother James and myself have had to pass through many storms; every day brings on something fresh, and we are generally engaged either in contentions with the world, or advocating the Truth in some way or other. We are never without work, and as to myself in particular, you know that I have to write the WORD, this I must do entirely myself, in this no one can assist me. So that between everything, I assure you I have but little time to write to individuals.

There is a Book in the press now will contain, I expect, about 100 pages. It shows how Jesus Christ is come in the flesh. We shall send some to Scotland as soon as it comes out, it is to be published in two parts, and I rather expect one part to-morrow, and if so, it will accompany this letter. [See Vol. XII., The Two 'Discourses.']

Friend M'Phail wrote me some time ago, and I have answered him in a long letter [March 18]. Wm. Mathews has also written, and he is answered [June 29].

We have the pleasure of saying that the friends,

God will certainly manifest that they are comforters. not the called of His calling, to do the work of this Day. But things will transpire that will let them know that there is a Prophet in Israel, and that the Lord dwelleth in Zion by His Word,—that the Dove resteth here, having brought the O-live Branch or leaf, and now says, O Live Man! Live!! And this abideth; and they shall find (saith the Word by Joanna Southcott) 'The simple bird confound the wisest head.' Well, I don't know that I have anything more to say to you in answer to yours, just now. We are pretty well in health, and hope you are All the friends here desire to be kindly remembered to you. Brother James unites with me in kind love.

> ZION, THE CITY OF TRUTH, THE LORD IS HERE!

[See Vol. VI. p. 90.]

TO MISS WALKER, EDINBURGH.

July 29, Year 7.

DEAR SISTER,—Your letter to Brother Pierce affords me peculiar pleasure, because you seem to receive the Truth in the love of it, and such hearts are truly dear to me—the Servant of God, and yours also. I have desired much to visit Scotland, but have been prevented hitherto. But I thank my God that His Word of Life has reached unto you, and some others in your country; and although I have not the pleasure of knowing you personally, yet the Truth itself makes us one in heart.

I am thankful to find Brother James Smith so active

and zealous in the Cause, and that he delights in those good works which God has ordained we should walk in. I admire the steadfastness of that gentleman in his faith, for he has had much to try him; and he has a warm place in my affections.

But O how strong is Divine Truth, how forcible are right words! There is no power that can turn the mind from the pursuit of wisdom and knowledge, which hath set its affections on things above. 'What shall separate us from the love of Christ? Shall tribulation or death? No, nor persecution, nakedness, famine, or sword; no, nor Angels, nor any other creature!'

And these things, dear Sister, have I passed through till I found him whom my soul loved. As it is written of Zion, 'For thy sake we are killed all the day long; we are counted as sheep for the slaughter' (Rom. viii. 35, 36). P.S.—Brother James, who is my companion and fellow-helper in the work, unites with me in kind love to you. Fare-ye-well, dear Sister. Peace be with you.

TO WILLIAM MATHEWS.

June 4, Year 8.

MY DEAR BROTHER,—You are quite right to make the inquiries you have, and I will endeavour to answer. You will recollect what is said in Geo. Turner's writings, about Shiloh:—'My Son Shiloh is a man, and not God; you must not worship my Son Shiloh, for he is a man like another man; not spirit, but spiritual. He will be a child, and grow as a child,'—meaning, grow in knowledge.

Then you are to understand from this, that Shiloh would not be perfect in knowledge at the first; but imperfections would appear. And there are many imperfections in my former writings, there are particles of darkness here and there, mingled with the light; because the 'day of the Lord' goeth forth as our natural day, first, there is a breaking forth of the light through the darkness, and there is not clear light; but as the morning progresses it gets lighter and lighter, and so goes on to the perfect day, as the Scripture saith, 'The path of the just is as the shining light, that shineth more and more, unto the perfect day.' Then if there is a shining more and more, it shows that the darkness does not go away at once, of a sudden, but by degrees, just as our natural day advances.

And if you will consult Jane Townley's Book—'Council of Ten,' you will see there, by the vision she had of the sun, how there were a number of dark spots in it, at first; then she had a beautiful vision of flowers, fairer than are seen in nature; and the spots departed from the sun by degrees, until the sun was perfectly clear. And the Spirit informed her, that this vision was a figure of the man-child, who should be perfectly cleansed from all his errors.

Again, look in Joanna Southcott's 'Fifth Book of Wonders,' page 17-" It is not to be supposed that the child will be born with wisdom and understanding to lead the people, or with power and strength. when the child is born, men will see their Bibles clear.' That is, the Birth itself [of Light] will clear the Scriptures, and show that this is the 'Child' of which they speak. But the child himself will not have wisdom and power to make everything clear at first, but as a child in nature is full of little foibles, just so is the man-child in spiritual knowledge, until he comes to complete manhood, unto which he grows by degrees; and as the child in nature many times errs for want of judgment, and must be put right now and then by the parent, just so it is with the spiritual child; and therefore it is that he is called a child; and you must expect to see him, in spiritual knowledge, just like a child in nature, and, as the Word says, going on to perfection.

Then, there is not perfection at first; yet (as the Word says, of the 'man-child') 'a child is known by his doings.' And though I know that there are here and there imperfections in the works printed at my first

setting out, yet I think that you never heard a child, or an old man, speak so clearly on Divine matters before. are plainly told in Joanna's Writings-that the child would be no conqueror at all, at the first. But, says the Spirit, in page 44 of the 'Fourth Book of Wonders,' 'This is the king that I shall enable, with his ten thousand, to meet him that cometh against him with his twenty thousand: And though his enemies be double at first, yet one man shall chase a thousand, and two shall put ten thousand to flight at the last.' Now, the errors of judgment are those enemies, which—particularly at his first setting out would be numerous, standing in his way to perfection. Yet by degrees he is enabled by the increase of the Divine power to put those enemies to flight, one by one. And as I grow in knowledge, and look at my past works, I see how many of these enemies stood in my way, which the Divine Light is putting to flight every day and hour.

In the part of the 'Refutation,' to which you refer me, if you will examine the whole scope of my argument there, you will find that it is put in that form to take those who believe that Christ came so long ago, and was literally crucified,—upon their own ground; and they are there confounded, even upon their own argument. Admitting, as it were, that if a woman did bring forth a son, as they say, there could be nothing of human nature about him; that son could not be God and man, as they report; he could not have sinful properties, because the seed came out of God, and therefore must be altogether holy,—and particularly as they say that Mary was a holy virgin, He must have been a 'holy thing,' and the Scriptures could not be applied to Him.

But I confess, that had I to handle that subject now I should handle it more wisely. But it is all well, for the imperfection of knowledge must appear at the first, or I should not be in all points like you all, and you would be for setting me up beyond what God has made me. And how could it be said that the child grew in wisdom i.e., in spiritual stature, if perfection appeared in the child at first. How would you see the growth? But in what comes forth now, and comparing it with what came forth at first, a great difference may be observed [through the continual increase of Light]. Though the new-created being is seen throughout the whole of my writings, from first to last.

And in the Book which you refer to—'The Refutation of John Collins' [Printed, June, Year 5; Reprint Vol. IX. pp. 135-203]—there cannot be better or stronger arguments used to defeat the professors of 'Christianity' upon their own ground, than there are in that work. And mind, it was written at that time for those who stand in the outer court, and refuse to come in. Therefore they are met upon their own ground, and—giving them all the latitude that they can require—yet they are not left an inch of ground to stand on, even upon their own principles. The Book was written in some part mysteriously, and the opposer is handled—if I may so speak—craftily, that they may see that there has a wiser serpent than they now made his appearance.

However, put the numerous truths that appear in that work, against the errors that you think you see; and which weigh the heaviest?—' Judge ye!'

Do not pass over a thousand truths, and stumble over

one thing that might appear to you as yet-contradictory, though it is not contradictory when considered spiritually; and I wrote as I was then led, using similar arguments to Joanna's in her writings. And I see the wisdom of God in doing so at that time. But I am aware that what is said there will probe some who stand halting between two opinions; and who, if they have not Jesus in them, will be looking for him elsewhere. What matters it to you or me whether he came 2000 years ago or not? Christ—the way, the truth, and the life is in you, in light, knowledge, and love, you will not be stumbling as you For you will know that he is now come, and you will want no one to testify to you concerning him. But you will be like the people of Samaria, who rejoiced, not only because of the woman's testimony that the long-looked-for Prophet was come, but that they themselves heard him. Purge out the old leaven, friend, that you may be a new lump; and see how unwisely (and contrary to the Word), you judge, to suppose that Shiloh must be able to clear all mysteries at first. And let me tell you that the style in which you wrote your last letter to me, is not pleasing to the Spirit of God; you do not make inquiries as I desire my friends to do, but your manner of making them betrays a spirit which you will find unprofitable to It is the loving inquirers, who are little in yourself. their own eyes, who will see the Truth, and such will know that the Redeemer is come to Zion, and that he never came before.

With respect to your saying that what I wrote in my last *Epistle* to you [of January; see Vol I. p. 140, on. Mark pp. 177-185] contradicts what is said in the 'Creed'; I

But are there not millions of the san left behind still?—though perhaps uni order of natural intellect.

I tell you plainly, that as to 'souls' of the beings called men had none at a images of the future race of 'Man.' were created in Adam; all were made that Breath of Life that was breathed in were no Divine souls created before this to

And when Adam (the first 'living posterity fell with him; because (as we included in the One Soul. And when death, all his posterity rose with him the animal man opens his door (his he and admits my Gospel, then he receive soul drives out the old spirit, and it peris Man has a never-perishing soul, which is

They tell you in the Church Servi (Jesus or Adam) died, he opened the Ki to all believers. Then, of course, it mu until then; and if it was shut till then before Adam was, and of course none went to heaven. And let not this seem hard to you; the Great God is wiser than you are; and all mysteries will be made plain to the simple-hearted, for it is they who are the wise.

As regards the answer given by some person at Ashton, namely, That if the same spirits are here now, as there ever were, it is probable then that someone among us might be Julius Cæsar! Yes, there is no doubt that 'Julius' is present, and that means 'the Lord'—who ever was concealed in the Word; and passed through man by his Spirit, in thousands of people:—But there was a time for him to BECOME MAN!—I remain your sincere Friend,

ZION.

[After having addressed so lucid an Epistle to him, in the previous January, replete with spiritual information, and loving inculcation, Zion makes short work of his (Mathew's) objections here, in these vigorous, telling, unequivocal and decisive sentences; not—as he says—that he would discourage inquiry, but to subdue and defeat the spirit manifested, that would not only not yield submission, but, moreover, exalt itself against the knowledge of God.]

TO THE GLASGOW FRIENDS.

DERBY COUNTY GAOL, September 15, Year 8.

MY DEAR AND BELOVED BRETHREN,—Were I outside of these stone walls and at liberty, I know not how I should be able to stay from you at this time, or

prevent myself from taking the journey, or the pleasure of seeing you; for though I have such numerous calls to many places, yet I think that your situation and circumstances in the spiritual concerns, would certainly draw me to Glasgow at this time.

But, dear Children, as that cannot be just now, I take the first favourable opportunity of writing to you, for indeed I am much concerned about you, just as much as if I had been intimately acquainted with you personally, that makes no difference with me; for though I have never seen your faces with these eyes, yet I see your hearts, and you are my Children. I know you, and I feel for you much.

So, Mrs Mathews is gone! Well, be assured she is gone to a state from which she would not return, had she her choice. For though her judgment might not your love and zeal, even in your weakness, and having no visible instrument to strengthen you—but rather that which would discourage you. But that is all well, and I trust you see it so, for without opposition from the opposite power you would have no experience, and without experience there is no lasting knowledge. But when you have many storms to brave, and battles to fight, then you know the strength and might of that Power in which you have put your trust; and you find that by holding fast whereunto you have attained, you become victorious over your enemies.

My Brethren, the LIGHT is come, and now all spirits make against Him in various ways and forms. But it is all right, because the power and superiority of the Divine Truth must be proved, and how could it be proved, if all did not rise up against it? But when this little new-born Babe is found invulnerable, and invincible, and immovable amidst all the rage from every quarter; and that the Child does grow, and wax strong in Spirit, and does multiply and increase;—they will be confounded in all their might. For though myself and companion in the work (Mr Twort) are in prison, the TRUTH lives, and grows and thrives, and will go on to thrive for ever more, because it is the first and last, the beginning and the end.

Give my kind love to Brother John Lockhead, and tell him not to attempt to interpret his dreams unto himself. He is under a visitation, I have no doubt, but he does not know the way of the Spirit; and there are many who have those visitations just at this time, but not one of them must be attended unto to lead you;—

those spirits have not the knowledge of the Word; they are not THE LORD, but Angels of a lower order, they work numerous things strongly upon the imagination, and lead the man who is under their influence to do many things, which, were there an interpreter with you, might tend to some good purpose. But these spirits cannot give you the True Light, that does not belong to this order of spirits. These spirits have always worked in men and women in all ages, but they speak in an unknown tongue (to you) because you have not the power to interpret. That spirit can only make riddles for you, but the interpretation belongs to the King in Zion.

What the visiting spirit says to our Brother might be good, and points unto Zion, but our Brother, not understanding the mysterious way of the Spirit's workLife. One the coming in the flesh, in the stable, in the manger—wrapped in swaddling clothes, that means, in weakness and darkness, not having knowledge. Then the death, or fall takes place—the crucifixion. The first Adam loses his life—he loses the Promise; but in the depth of the death and suffering, the blessed Promise comes to him again, and raises him out of his fall, and then knowledge and righteousness and Life is born. Then the man is born again, and this second birth is Christ:—'Now is Christ risen, and become the first fruits of them that slept' (I Cor. xv. 20).

And who was it that slept, but Adam? And Adam's awaking and seeing his bone, viz., the Promise that was made to him, and taking her for his own,—brings perfection; the man is perfect, because he is joined to his bone; and this is Christ, come in Light and understanding—that is, of the Word and ways of God!

Then he is come in 'Glory's bright array. No more the despised Gallilean, but in his Father's kingdom he is seen.' Now these two 'men' are born in Zion; i.e., two states, or two degrees, one exceeding the other in Glory, i.e., in Divine Light;—and now the 'highest' of the two—the last man Adam—'establishes' Zion. Adam the first, is the father of the New Creation, and the New Creation is Christ. For the first creation—viz., my first, or Adamical state—the first heaven and the first earth, passes away; and then in Zion is the new heaven and the new earth, wherein dwelleth righteousness.

Now, Adam the first is the sign of the Son of Man in heaven, or in Zion; but the Last Adam is the Son VOL. XVI.

of Man-the substance of the sign, or 'first Adam,'-i.e., the Son of Adam, of the man who was created, but who passes away because 'the Father gives up all Judgment to the Son'; so the Son of Man is Christ. And the Father and the Son are in one; yes, and the Holy Ghost, the Comforter, the power and kingdom of Love and Wisdom, that comforts. So here is the Trinity now on earth! So fly from John Lockhead's notions, but do not despise him, nor set him at naught, nor be angry with him, but admonish him as a Brother; and follow him not in these notions of his. The Standard is lifted up, and He is come who is the Judge of Angels and men (and alas, the vessel is confined in Derby Gaol). Now, Brother, if those visiting spirits were to be followed still, there would be constant confusion, -one going after one, and one after the other; but his views of Scripture, and he considers not that it is THE LORD who is in Zion.

John Wroe would devour me if he could, but it is through his ignorance. He has not judgment to discern, nor will he use judgment, because he is puffed up with self-confidence, and full of the most detestable arrogance and self-righteousness.

You may tell M'Phail¹ that he must fail; he has not the Spirit of the Living God to guide him, but he is walking in darkness. Tell him from me (if you should have an opportunity) that he is committing the greatest evil that a man can commit, by deceiving the people with his lies, and with his lightness; his ways are an abomination before God, for he is full of fraud and deception, and he shall perish before the Sun.

And tell William Mathews to turn again, to retrace his steps, and consider the Word in the *spiritual* light thereof, for he will not prosper by going in by-paths.

Now I hope that Brother J. Lockhead will be reconciled to the Word of Truth, and not any more attempt to lead the people, for he is not called to it; and let him be still, and he will have that portion of Judgment and knowledge given him, whereby the Lord may be glorified and honoured; but let not that Spirit spoil him. Let that spirit henceforth be silent, for 'the Lord is in his holy Temple.'

Now, my children, I inform you that there will many rise up like J. Lockhead, and will try to lead you after the gods of the people that are round about you. And for your instruction and direction upon this very important

¹ See letter of March 18, Year 7.

point, read Deut. xiii., particularly verses 1 to 11. The chapter and its directions stand for this time, and consider it well, and it will be a protection for you always against the inroad of these spirits. Yet rail not against them, but avoid them; all is done in wisdom. Be ye therefore wise, and learn by them to cleave to the Lord, who giveth you light. And send this letter, or a copy, to the friends at Edinburgh, that they may be instructed also. Listen not to the sayings of anyone to disturb your minds, but see 'that your hearts be established with grace.' Be humble and lowly, and be courteous and well-behaved unto all people, but follow on to know the Lord. You have done well in not taking a place to set forth the Word in; do not be in a hurry, wait until you are able to speak that which is right, and should we get free from this place, we should like to pay you a

God has decreed it. Shall be glad to hear from you directly if you please, for I am anxious to know your state.

Farewell,-may peace be with you!

October 30, Year 8.

MY DEAR BROTHER AND FRIENDS ALL, AT GLASGOW, -Both your letters, one dated the 23rd of September and the other the 8th inst., I received, and I would have answered sooner had it been in my power. I cannot send out letters on spiritual matters, when I would, as those spirits that have put us into this prison have laid an embargo upon God's Word; and have done all they could to prevent the course of it among the People, for they thought that if they could prevent me from writing to the Believers for the time of our imprisonment, by that time the Cause would die, and go to nothing. But the poor ignorant beings are not aware of Who stands at the helm of our Ship, neither do they want to know, they dwell among their own people; they are not for the Lord's Kingdom. 'The meek shall inherit the earth, and shall delight themselves in the abundance of peace' (Ps. xxxvii. 11).

They shall inherit the new earth, or they shall be made anew in the Lord. And the 'meek' are those who hear the Spirit of truth and judgment, and are willing to give up self-will,—which no man was called to give up until the Spirit of truth made his appearance, and produced that knowledge and truth which

no man could produce; and every man is at liberty to choose for himself what he will have, and if a man chooses life, he shall live, and that choice will lead him to where 'Life' is, that he may, as a new-born babe, have

the 'sincere milk of the Word,' that he might grow thereby; and such will presently gain understanding and light to judge of what is truth, for the Lord himself

will be the Spirit of Judgment in them.

You must know that when the Spirit of Truth, the

Comforter, makes his appearance in the world, and sends forth his voice, that all spirits in men would be set against him, because his note differs from the notes of all. He is Elias first, and then Messias; which are one. Only we speak of the degrees of God's power in Zion, and of course he speaks as never man spake, and the spirits of this world cry out that there is a strange

ness he had to gather strength; and to quench the violence of fire; had to wax valiant in fight, and put to flight the Armies of the Aliens.

Yea, had to fight with Hell, death and the Grave, and to conquer them, and to rise victorious over them all! And thus did Zion, by the power of God; because in Zion was laid the foundation stone of the future world; he having gone through all these things in experience, which no man ever conceived of, viz., the pain and anguish that Zion had to bear while passing through the waste howling wilderness, and land of great drought. Alas, alas! what can a book-taught man know of death and of life as the Scriptures mean it. What do such men want with the Spirit of Truth? The Spirit of Truth is a comforter, and to whom then can he be acceptable, but to the comfortless. You that have ever felt miserable and guilty beings before God, to you the Comforter is acceptable, because you have in you the Spirit of Love. You desire to know God in Love, and fearing that you should perhaps be rejected by Him, your hearts have felt some keen pangs, and you have trembled in yourselves lest you should offend, and so miss salvation, and never taste the love of God. Ah, Brethren dear, you are they that can feel for Zion; you will not call him an Impostor, nor will you be puffed up with self-conceit, and say that you have as good a right to go your way as Zion has to go his, or as good a right to trust to your own judgment in spiritual matters as to trust to the Lord!

Poor Mathews; ask him what is the meaning of these words (Luke ii. 40, 52), 'The child grew in wisdom and

in stature, and in favour with God and man.' Then, if this child had to grow in wisdom, it is clear that he was not so wise at first as he was afterward; no, nor was he in the knowledge even of who he was, for you see that he grew in favour too, with God. Did the Great Eternal ove him better at last than He did at first? O no. but the child grew more in the knowledge of who he was, and saw more and more by degrees that he was the 'Only begotten and beloved Son of God!' For Jesus knew not who he was till he died. [For, to tell you the truth, the day of his death was his Birthday. But be still, and you shall know all; but shall leave this for your meditation just now; and they who love the Lord shall know him to the full. Be of good cheer, and let no man beguile you.] No, he did not indeed, for had he known who he was, he never could have been exceeding form, I said I first created man to be in favour then with Me. I ask what fulness there can be if I do not fulfil the whole, and so the chain bring round to all, that God and man alike must join to bring my Glorious Kingdom down' (see J. Southcott's Second Book of Visions, page 18).

What then can any man know of spiritual things without this Revelation? But it says in Joanna's Writings, that 'some men of learning would chastise,' i.e., they would abuse and speak against the Lord, as he is come in Zion. And such an one is J. Smith, whose aim is to bring the God of Truth into contempt, that men might not believe in Revelation, but trust to the vain learning of learned men to make them happy. But they have tried it long enough. 'It is a bed too short and a covering too narrow.' But stand still, and you will see that those spirits that oppose the Lord will work their own downfall.

I feel much for you, my dear Brother, under your present trial with J. Lockhead, but tell him from me that if he does not give up that spirit, it will shortly be his complete ruin; it will drive him out of his senses. J. Lockhead is self-willed, and much self-righteousness dwells in him, and this was the door in him by which that spirit entered; he need not serve that Spirit; no spirit must be served nor yielded unto but the Spirit of Judgment,—'I the Lord love judgment' (Isa. lxi. 8). 'Let judgment run down your streets,' i.e., your hearts. Why should he obey a spirit that leads him to think, say and do that which is unprofitable in every respect? My friends, you must not pay attention to J. Lock-

head, even should he speak some things which are true.

He asks you, 'Will you resist God?' Tell him that I, Zion, declare in the name of the Lord that it is not the Spirit (God) of Truth that he is under, but a 'seducing spirit'; and let him, I say, renounce obedience to that spirit, or he will wax worse and worse; and do not marvel if it should drive him to self-destruction.\(^1\) You must not show him any countenance whatever, but stoutly resist everything he says and does by the direction of that Spirit. I directed you to be tender unto him; yet I was aware that indulgence would not do, but if it was a wise and loving spirit it would yield to Love; but it is a fiery flying serpent, a Spirit of Wildness; and J. Lockhead must be put from among you if he will not directly refuse that evil spirit.

believe, my dear Brother, that yourself and the rest of you do earnestly desire to be rightly informed, and I believe you will receive it with thankfulness. The time of prayer is ended! Prayer of the kind whereof you speak. The righteous man prayed, and his prayer was effectual, as it is said (Isa. xlix. 8), 'I have heard thee in an acceptable time.' And God has sent—in answer to the prayer of the *right* man—the promised Comforter upon earth, even Messiah, who is the appointed Guide of all spirits.

No prayer ever reached the throne of God but the 'effectual, fervent prayer' of the righteous or right man—Jesus. God cannot be turned about by men's praying in the way they have imagined. Seek for knowledge, Brother, that's the prayer for you; and you prove that you 'pray' aright, when you believe in the Word through Zion, and apply to Zion for information. The Lord is in Zion, and knows your wants, and will relieve them in due time; he wants not to be prayed unto according to the old notions of the world. God hath decreed your happiness, Brother, and no power can prevent it!

Let the Lord in Zion guide you, and that is the true prayer, and will bring all good unto you.

All those who pray in their pulpits and in their prayer-meetings are committing abomination, and they have no effect upon God, no, not any! God's own Son prayed for you all; and now hear him, and he will guide you right; but he forceth no man, but whosoever will, let him come and he shall be refreshed. Come boldly, for you may; God has elected man for His delight and pleasure, and He will joy in His people; and He does

not charge you with any sin, no, so saith the Son of God!—'the Lamb of God, who taketh away the sins of the world!!' Sin was condemned in the flesh; so that you are not charged with any. So let your hearts be encouraged, be strong, and come unto your God, and call him your Father, for He will be a Father unto you, and all your enemies (false ideas and conceptions, which are opposed to Light and Liberty) He will destroy.

Let not any of the Friends imagine that any of them will be called to suffer, as J. Lockhead represents; no, it is not so. It is a wrong thought; there are no sufferings appointed for you, but peace and love.

Cleave unto the Lord, and expect it from his goodness, and it shall be well with you.

My dear Friends, do not make yourselves in the least uneasy for my support, I would sooner give to you than not do so, nor above all hold your money which was subscribed. But never mind, he has surely taken a wrong turn, and a bad one for himself, which I am sure he will find. He is in pursuit of some sordid gain of this world, he is not purged from the old leaven. Grieve not, my friends, about it.¹

You inform me that you have made an article in your committee, as follows, and you require to know if you have done right or wrong:—

'No person is to see or hear our letters read in our meetings, until they become joined with us; and we will look on any of our friends who may give any information to any of their particular acquaintance, as unfaithful to the Cause.'

To which I answer: You have made this article from good intent, out of zeal and love to the Cause, but it must not be. The Lord says nothing but what all who will may hear. You must let every friend do as he pleases, and communicate to others what he feels right to do; and whatever seeming evil may arise through the over-forwardness of anyone, it shall work for your Good. No one must be bound in any wise. You will have further directions on this point, as soon as it can be, but do not act any longer upon the law that you have made. I feel thankful to my Brother John Campbell for writing to me. Let him go on boldly, but humbly, and God will open all his treasures of wisdom to the humble.

From ZION, THE CITY OF TRUTH,

THE LORD IS HERE.

¹ See letter to Mathews, June 4. Year 8.

ZION'S WORKS

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We have now just three months longer to stay in this Den, so you will know about the time we are liberated.

TO THE GLASGOW FRIENDS.

BARNSLEY, October 25, Year 9.

VERY DEAR FRIENDS,—We received your kind letter, and the sum of money quite safe, and in due course, for which we return you all our sincere thanks, and as soon as I possibly could, have taken up my pen to answer you.

I received a letter (just about the same time with yours) from a gentleman in London, Mr H. O'Brien, one sense—that I cannot visit you so soon as I wished, but I trust you will be patient, God's time is best.

In the Spring I hope to see you.

I am quite aware that you have had much opposition to stand against since you believed, and it is the lot of all the Believers in every place, in one way or other.

But I praise my God on your behalf that you do stand, having girt up the loins of your mind with the truth.

It is certain that you have been guided and upheld by an invisible hand, as you say. It is the Spirit of God within you, that holds you steadfast to that which the carnal mind cannot admit at all, and none will be able to stand in this Cause, who will not let the Truth through Zion throw down their old buildings. said in Scripture (2 Esdras x. 54), that 'where God beginneth to build His City, no man's building shall stand.' And now the Spirit of Truth in Zion declareth unto you, that not a stone must stand upon a stone, of 'man's building'; i.e., of opinions formed by men, who are 'without God, in the world.' And all must be without God, who will not come under the Standard or Insign that God has lifted up on Mount Zion, for there is the one Head-Jesus Christ, and no nourishment can there come to any, who are not joined unto the Head by the Bands of sound Judgment, and knowledge of the truth as it is in Jesus, and Jesus is in Zion. God has set His King upon his Holy Hill; 'The Lord is in his holy Temple, let all the earth (the wisdom and vain notions of the beings called men) keep silence before him'; and let those who are silent-who have ceased from their

own wisdom, being wholly desirous to be led by the Lord, greatly rejoice. 'For as many as are led by the Spirit of God, they are the sons of God. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that ye suffer with him'; i.e., in allowing the Word and Spirit of God to throw down (in you) the 'middle wall of partition,' viz., man's wisdom, and outward profession; and attendance to their commandments and ordinances; all which were but shadows, but the Body or Substance is Christ. Then 'suffer' to be renewed in knowledge, and in righteousness, and in true holiness, after the pattern or mark for you all,

which pattern is set in Zion. There is the new-created Being, and you are to become like him. I do not speak of the outward visible person, but of the soul, mind, and and visited by the thunder of His power, sounding an alarm in Zion, and blowing the trumpet for war, to destroy the Evil One in Jerusalem. And then, when the rebukes and trembling are past, is not Jerusalem called the City of Truth? It is: then from here it is you must all have the truth, that the Truth might make you free.

Now, whosoever thinks or counts it a bondage to come at an appointed time to hear a letter read that comes from the Lord in Zion, let them stay away, there is no compulsion, they do not love it, or they would be glad to hear it. And the Lord has no pleasure in the half-hearted; neither does He *drag* anyone into His kingdom.

The Lord lays no bondage on any; let all do as they like; but they in whose hearts is the Spirit of Love, will follow the truth with avidity, and in *following on* to know the Lord they will be abundantly blessed. None but volunteers are acceptable, and they only can come into God's kingdom.

They who love the Lord will joyfully assemble with all the Lord's friends, and will unite with their Brethren to do all in their power, according to their several abilities, to put forward the Cause of the Divine Truth in the world.

So where true love is, it will show itself in works of fidelity, and labours of love for the Lord's sake. Let no one chide those who do not choose to attend the meeting of the friends; those who set lightly by the Lord, and by His Word, will be lightly esteemed. This is sufficiently plain for all to understand.

Tell John Campbell that he is in error respecting the VOL. XVI.

animal bodies being exalted as God; he might as well say that the coach is on the same level as the master who rides in it; and the outward body is only as a coach that the 'man' rides in, and a coach had one year might be disused by its owner, or worn out, and he might have another made.

The Divine Life has nothing to do with the animal body, only, as we say, using it as a vehicle; neither

has the LIFE anything to do with the mere natural mind, but it has converse with the Spirit of the mind; this is it that in man is renewed and quickened unto Life. Read Ephes. iv. 20-25—'Be ye renewed in the Spirit of your minds.' Then when this renewing of the Spirit of the mind takes place,—when you have put off, as concerning the former conversation, the Old Man, viz., the Old letter religion with all its deeds;—

is clothed with your mind, while here;—so you have His peaceable kingdom here.

But it is your inner Spirit that is the Church or Temple, and it being united unto God's Spirit is preserved eternally, and everlastingly.

You have a mind in your exterior being, for two purposes, viz., to be the governor of your outward being, and also, to stretch forth a hand to 'lay hold of Eternal Life,' and to take that Life into your mind, that the spirit of your mind, which is called your soul, might be quickened thereby, by Christ—'the Quickening Spirit,' that with Christ you may live.

Why, then you are Christ's, and Christ is God's own Son; and be sure that God will do all that is right by *His own*.

Then why should a man trouble himself so much about the animal body; your animal body will go to its source, and your spirit will go to its Maker and Quickener, in whom now it *lives*. Your *spirit* is an *entire Man*, in it is all sensitiveness, feeling and knowledge, made so by virtue of union with God's Spirit! It is a spiritual *being*, and made living by the union.

Whatever changes may take place in future ages, on the earth, respecting the state of man here in his visibility; these things are yet secret.

But be sure that the outward bodies now existing will not escape, what is called, the death of them. It is no death to you at all, it is only like going to sleep, and you pass into the Glorious *Vision* of real, substantial, eternal peace and joy. So all who believe in God's promises, and trust to His goodness, have His kingdom here, and a

never-fading Crown of Glory hereafter. Let J. Campbell be content with this, nor desire to know more than God has been pleased to reveal, and this will prove that he is a true 'Christian,' while he walks with humility.

It is truly pleasing to the Lord, dear Friends, to find that you are steadfast in the midst of such impediments, and that you see that, instead of bringing you into bondage, the Word of Truth is the only 'Deliverer'; for Truth is the Redeemer, and His Word doth comfort and invigorate the mind.

You have done much for the Cause, according to your means, and be sure you are most affectionately remembered. We are happy to inform you that the Cause of Fruth is prospering.

Accept all of you, of my kind love.

From ZION,

for you, for I perceive that you are much exercised by various spirits. But, dear friends all, this shall turn out to your furtherance in the knowledge and love of God; the opposition is necessary to promote your happiness, for the more the truly humble and faithful hearts are afflicted by opposite spirits, the deeper they take root in their own native ground—God. The enlightened and humble hearts, as naturally fly to God as their refuge when pursued by enemies, as the child would fly to the protection of its parent in case of danger. Prov. xviii. 10—'The word of the Lord is a strong tower, the righteous run therein, and are safe.'

Now, you know that to be righteous, is to be right, both in heart as it respects the disposition of the mind, and also in judgment respecting God, His Word, and our own personal interest in His precious Love.

Now first, Zion is right, or righteous before God. Why so? Even because God did call His servant—yea, and Son—to the work wherein he is engaged. But if God had not called him, even by name, and spoken unto him, and instructed him, and led and sent him forth, he would not then be right, but wrong, he would then be unrighteous, he would then be on a level with all those who ran when God spake not unto them, they ran to 'preach' when they had nought from God to tell to their fellows; and I would ask them to produce and show us the good their 'unrighteous' works of darkness have done anyone! Surely God's Word is true of such, see Jer. xxiii. 32, for they have not 'profited the people at all.'

But as Zion was called of, and by God Himself, and God did lead him through fire and through water (as the

Scripture expresses it), and by the decreed and longforetold sufferings and sorrows, brought him to obedience unto the will and wisdom of God, casting off the detestable wisdom of man; then God Himself calleth the creature of His power, His righteous servant: yea, and I say, His first, and preferred Son.

Then, dear and beloved friends, since you have humbled yourselves to see that man's wisdom [in Divine things] is hateful, and have, of your own free mind, will and choice, chosen the Truth of God through His righteous Servant, seeing that it is the Gospel of Grace and Love that flows from and through Zion,—you choosing this, I say, despising man's wisdom, and taking God for your Guide and your trust,—you are then right before God, you are righteous; you 'love righteousness, and you hate iniquity,' and the blessings belonging to 'the first-

Do not you know that it is written (Ps. xxxvii. 32), 'The wicked watcheth the righteous, and seeketh to slay him.' But God will not leave you in their hands, and when the 'unrighteous' condemn you, God will justify you, because you obey the voice of His servant, i.e., of His Spirit of Truth in Zion. Talk they of Morals? This is the morality whereby a man shall become 'MAN' indeed, and whereby a man is justified, and whereby alone he can have everlasting Life!

Live moral lives, my dear Children, for if you live immorally, your Father—God will chasten you as His children, till you live wholly unto Him, and every act of immorality would bring a stripe upon you, of remorseful conscience.

Walk by the Rule of Reason and of Right between man and man, and do justice to yourselves by living sober and honest lives, as men, and do nothing to cause the sweet Spirit of Love and Peace to be beclouded. remember, that God loved you before you loved Him, even when you were dead in darkness, and when you had no 'morality' or any 'Good' [in the Spiritual sense] about He then loved you, nor would He put you away now for any immoral action [as an animal]. self-righteous this; never mind their sayings. You must be free, and you must know that God does not love to-day, and put away to-morrow. At the same time, Beloved, do not indulge your animal being in things that are unprofitable to yourselves. But, I say, God never counted your 'good,' or your morality-righteousness; nor did He ever count your immorality—'Sin.'

Those are the truly immoral who would not let God's

ringdom of righteousness and peace be established, but vould ever keep men 'sinners'; these are the 'unrighteous' and immoral before God; yet they wipe their nouths after uttering blasphemy against God, against Histingdom, His servant, and His glorious way of Redemption! This gross immorality they can commit, and say hey do no harm; but imagine they do God 'service.'

The 'carnal mind,' which 'is enmity against God,' is elf-righteousness; and they who walk in carnality will not admit of God's way of clearing mankind from the harge of sin. The carnal mind says, You must love religion,' and be moral, and then God will love you. But the Scripture says (1 John iv. 7 and on), 'We love him, because He first loved us.' And if God loved us before we had anything lovely about us to induce Him to ove us, then surely His Grace and Love must be free.

preserved, and now, in us, these spirits are coming to perfection; they will come to Zion, just as grist to a mill, and in God's Mill the wheat is now ground down to fine flour, to make the Bread of Life for you who find appetite to eat of it, that you may LIVE. I mean, that all that was given aforetime by the Spirit of God now comes to Zion for interpretation; and I declare that those who will not have this SALT of LIFE will perish; they will not have everlasting, or eternal Life; their 'morality' cannot procure them this!

'Remember Lot's wife!' It is salt that must preserve and save, even the fiery salt, that is the Love of God; and he loves God, who loves HIS plan of Redemption; he loves God, who loves the union of God and man, which is Emanuel—God with us. And he who denies this union, and would forbid this Holy Marriage, that being hates God ['The carnal mind is enmity against God'], though he might be a great 'Religionist,' and live like a Diogenes, and speak with the tongue of a Cicero, or of an angel; and though there were no blemish in his moral character, he is No-'thing' before God!!

I do not marvel at the conclusion of that poor animal—the Schoolmaster, respecting me; a corrupt tree cannot bring forth good fruit,—'Men do not gather grapes of thorns or figs of thistles'!—his God is the Parson of the Parish, and he will have all that the Parson has to give him, no doubt; he will have about six feet of earth to lie in at last, and that will be all of him; he will perish like his own production, which he sent you in his printed paper.

Tell M'Phail that I feel a spirit of Love stirring in

my heart toward him, and this is a token unto me that God has great mercy for him.

And if he will deny himself, renounce his own wisdom, and hear with patience and understanding the Voice of the Truth, it will make him free. This is all that I shall say to him at this time. John Lockhead I leave to his own Master. You who walk in humility are truly acceptable unto the Lord; go on your way rejoicing, and hear no voice but that of love; go not in 'the way of sinners,' but see the way in which God justifies you, and care not who condemns you. Stand with the Lamb on Mount Zion, even as you do, singing the New Song, viz., that God maketh you righteous by taking away your sins, that is, your false 'religion,' and your unrighteous thoughts of God; so you are free from sin, and are 'become the servants of righteousness.' Let those be

to rise to the *Freedom* of God, above the mere sensualities of human excellency when self-exalted above its sphere! Zion's height of Divinity so transcends our mortal speculation, that all imaginary 'goodness' fails, and is utterly annihilated before the God-like ennobling strains. This immortal 'letter' of the Immortal Man's, in its glorious independence (by dependence on the God of all Grace and Power), must exercise an immeasurable influence with posterity, to mould the heart of man anew, giving him power to become 'righteous,' and triumph over all evil here.—C. B. H.]

TO W. DICK.

BRISTOL, July 14, Year 10.

MY DEAR BROTHER,—I have just received your letter of the 2nd inst., for which I thank you very much, and it gives me the utmost degree of comfort to be informed that you are all striving in Brotherly love to edify each other.

This is a good proof of the effect of the Divine Truth upon your minds and hearts, that you join as one in the Truth, and strive as one to keep it alive, as it were, among yourselves, and to diffuse it abroad as you find opportunity.

But I regret that I am not informed of your receiving a parcel which I sent you about four weeks ago from this place, by Captain Parfitt—I don't know exactly how he may spell his name—of the 'Sarah' schooner of Glasgow. I delivered the parcel into the Captain's own hands myself, Brother James was with me. It was on the 8th of June. The parcel contained a very long letter to you, and a Dialogue between myself and two Church of England clergymen [see Vol. IV.], which I wrote when confined in Derby Gaol. It contained much instruction, of which we know you would be very glad; there was also about a dozen of a new work of my writing, just published,1 and a number of others which you have not seen; and I thought that as you have not had much from me for so long a time, that I would send you all I could, for indeed I feel for you, as you are struggling under every disadvantage, maintaining and keeping the ground you have gained, with so little help. Pray make inquiry immediately for Captain Parfitt, and try to get some intelligence of the Parcel. I am grieved that you should miss the instruction it contained, and that it should be

receiving the Truth. I have told them that I intend visiting you at Glasgow before the summer ends, but they are unwilling, all of them, to let me go. However, I have it in contemplation to come shortly, I mean in the course of a month, if I can get means, that is money to defray the expense, but of such means I am very short. Can you provide a Public Room for me? Please to let me know, and also what you can do toward the expense of our visit. How will you provide for us? You know that there are two of us, with my companion, James. And it is best to ask you these plain and open questions, and then you will know what to tell me. Had I possessed the means I should have been with you ere this, but it has been otherwise with me; and it is God's will that it should be so, for if I had plenty of money of my own to expend on the people, and they were not left to strive, and to show their love to God and His Truth; what proof would there be of the love of those who profess to believe.

You have given proof, my Beloved Brethren, of your love to the Cause of Truth already, and I will come and see you if permitted. Write me directly, if you please, as soon that is, as you have found Captain Parfitt, and made inquiry respecting the parcel.

I am not surprised at the information you give me of M'Phail, I knew that he would go down. I see the upset and overturn of all opponents of the Truth of God revealed in me, God's humble servant,—but His beloved Son by adoption. Will not God fulfil all *His words?* He will, dear friends, both to myself and to you.

I do not rejoice at M'Phail's fall, only hope that he has

fallen to rise, and my heart would greatly rejoice over his recovery; how would I embrace him as a Friend and Brother; and I do most heartily wish that he may give me such welcome opportunity, when I have the pleasure of setting my foot in the city of Glasgow. I am happy to hear of your welfare, and hope to have a line from you in the course of a few days. I have not opportunity now to write more to you, excuse this,—for I call it a short letter; but had you received the parcel, you would have had a great deal of information and instruction. With kind love to yourself and all the friends, I remain your loving Friend and Brother,

ZION.

You mention having some contributions in hand, and money for Books; please not to send it, as the amount will help in our expenses of coming.

N.B.—It will be requisite to have as large a Room as

knocked at the door, that I would write to you in answer to your former letter; but I was glad, ere I did so, that yours arrived, as it informs me of your state at present, collectively. I should have written sooner, but for some weeks past I have had but very little opportunity of writing letters.

The friends at Nottingham were exceedingly desirous of my visiting them, as there were some of them there, a little like our poor friend Ann M'Gee,—that is, imbued with strange notions on various points,—and there was disorder among them, and a great degree of anarchy; yet all meaning well, like our Sister with you—but still a degree of wrong judgment remaining, not purged out.

I thought good to go over there, and went, and had the pleasure in a very little time, after once or twice speaking in public at the Chapel, to see Judgment returned unto Truth, and peace and love restored among them. And being in that quarter, I visited several other places adjacent, and am pleased to inform you that there seems a great revival of Truth and love among them all.

It gives me great pleasure to find that you have boldly performed the duty that devolved upon you, I mean, of trying to circulate the Word of Truth among the 'religious' in your town. You have done what you could, therefore leave it in the hands of Him who has said, that His Word shall not fall to the ground; it will certainly bring forth its fruits one time or other; and although they reject it just now, yet it will fasten in them, like a nail in a sure place, and they will not be able to shake it off.

But, you know, the sower of the seed must have

patience for the fruits to appear, and not always expec the results immediately.

And the servant of the Lord must not strive, but must be patient toward all men; and of course, and especially we must be patient with our well-meaning brethren and sisters.

Now, I feel persuaded that our sister Ann Magee (sic) means well; and perhaps a little information upon certain points will settle her in judgment.

It appears that she has taken too extreme a view of my words, in that little work entitled 'Rights of Man' [Vol. VIII. pp. 268-282], about suffering, etc. And again, about praying, she does not seem to have a right understanding.

I have said in that work, that the spiritual Paradise is sure, and that the people were mistaken in their expectation of earthly things, etc. And that in order to but dying or departing, he is re-generated, generated again.

But the second time, in power and great glory; being, when risen from the dead, 'the Son of God with power'i.e., with Light and Knowledge,—'according to the Spirit of holiness, by the resurrection from the dead.

So, now is fulfilled that Word which saith, 'I am He that liveth, and was dead, and behold I am alive for evermore, and have the keys of Hell, and of Death' (Rev. i. 18).

Now then, we show you the sufferer, and the sufferings which were followed by Glory; and is it not written (Ps. cii. 16), 'When the Lord shall build up Zion, he shall appear in his Glory.' And whereas he speaketh of building up Zion, is it not plainly implied that Zion is first thrown down, brought to desolation and destruction? Certainly, because darkness and uncleanness predominated, and swine's flesh was offered on the Altar in the Holy Temple—the Living Soul. Then, as the House of God was made a den of thieves, see what must be the fate of the first Temple (Zech. xi. 12), 'Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl fir tree (or Adam) for the cedar is fallen.' Again—'The songs of the Temple shall be howling in that day.'

Now then, the sufferings are undergone, and the Glory, or light of Life, follows; we show you the sufferings which alone were meritorious, and efficacious for the bringing of life and immortality to light, and for the bringing salvation, peace and joy to all that believe in the sorrows and pains of the sufferer, and who see the glory which follows, entering into it by receiving it in Love. R

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Now, as to sufferings of the Believers, or those who do receive the 'glad news' of God reconciled, and of God's 'not imputing' sins to them: why should they suffer? There can be no sufferings to any, only what are caused in the mind by wrong judgment. When any take their eyes off the Pole Star, and see not where all is fulfilled and accomplished,—then they begin to apply the Scriptures to themselves, and in so doing they (though not willingly) deny the 'sufferings of Christ,' and they see not the 'glory which follows,' for if they did they would rest in it.

But being part dark, through the power of self-will in them, they put themselves to needless suffering, and are taking upon themselves the character of the first-born, and they imagine that they are principal personages, and pride and self-will compass them about; the weeds of Old 'self' are wrapped about their understandings, for a while.

our sister M., and if she chooses to meet with you, do not gainsay her.

But she must not be heard by any of the friends, in any of her teaching. She is not called to teach, but to be silent, and to be taught. The right, or good that she may say, hear in love, when you converse together, but her wrong ideas receive not, but bear with them till she sees aright. By the Word through Zion, and by the Light of that Word in yourselves, you will know what to hear, and what to reject, in all people.

As to praying, which she (Mrs Magee) talks of; they who pray after the old-school manner, do not believe that Christ 'prayed' for them, and that it was by his praying that the door for all people is opened; they who pray in that way do deny Christ. Tell our Sister Magee, that what God means by 'praying' is the doing of His will; and there was one who was called to pray, and there never was another; and his prayer was the claiming of the promise-viz., Christ. And he prayed the 'acceptable prayer,' viz., 'Avenge me of my Adversary, who caused my fall'! And this prayer was heard, and the promised Glory was imparted; and now you have the Word of Truth come unto you, for proof that the prayer was acceptable. God heard the prayer of the 'destitute,' viz., His Son! God never heard the prayer of anyone but his, for he alone was 'called' to pray [when 'destitute' of the knowledge of his Sonship, and crying to be delivered]. Your prayer is, to get the knowledge of the Truth, this is it that you must seek after. Read the Word of the Lord through Zion, and stand in it. Go on to perfection! mind,—the Judgment is in the Son, and it is from 'the

Son' you must hear it, because the Father hath committed all Judgment to the Son (John v. 22 and on). The Father will not hear any prayers of anyone; all prayers in that sense are done with;—that day is gone by,—'And everyone to Zion now must come.' The outer court is shut;—no getting unto God but by His Son. The door is opened in Heaven (i.e., in Zion), and the best prayer, and all the prayer that can be productive of peace and good, is to go in thereat.

Let this letter be read to Ann Magee, and please give my love to her. Let her cease from strife, and be at peace; let the peace of God rule in her heart, seeing that she (and all) has nothing to do but to see herself as a dog, and receive the crumbs which fall from the MASTER'S Table.

There is a new work 1 soon coming out, which will give you all much instruction. Please say how many you will

TO W. DICK.

LONDON, November 26, Year 10.

MY DEAR BROTHER,—Your letter, dated October 12, with the 'Dialogue' and money, I received, but it was since I have been here, for I had occasion to come to London about some business, but did not intend staying more than a week, but before that time I was seized by a very severe illness which confined me to my bed for several days, and then when enabled to get up I found the fever had settled in my limbs, so that I could not walk the distance of a yard. All this time I have been quite unable to write, or to attend to my work; but I have the pleasure now to inform you that my bodily health is improving, and I find an increase of strength in my limbs, and trust soon to be about again.

Your parcel lay in the Office at Bristol for several days, as I was not there to receive it, till one of the friends, at last, paid the charge for it (six shillings) and sent it to me; and then, as you must see, I could not attend to answering.

I expect to return to Bristol in a few days, should I keep mending, and I will send you the Books from there, as I can do so by a Glasgow vessel with little expense. You will therefore be pleased to wait a little while for the Books, and be content with a letter for the present.

Still I am not able to write much yet; however, I must notice respecting Mrs M'Gee (sic),—I am glad that she has written to me herself, and I thank her for her letter, for, as out of the abundance of the heart the mouth

speaketh, so her letter fully discovers her state, and, with her leave, I will point out to her the inconsistency of her talk, as it appears before the Spirit of truth who searcheth all things, and who weigheth words as they are uttered; for the ear of truth that is in Zion, trieth words as the mouth tasteth meat; and as by the taste you know whether your meat is good or bad, so the 'hearing ear' tries words when spoken or written, and the ear of Life sounds the depth of every word, and the Spirit of Judgment gives a just estimate of them, deciding immediately from what source the words come, whether from the root of darkness, or from the fountain of truth.

Mrs M'Gee begins her letter by expressing sorrow that there should be so much confusion about her; for, she adds, 'I am as yet in a beclouded and bewildered state of mind'; but, she says again, 'I praise the Lord that His Word is a Lamp unto my feet in this wilderness, and I herself that exclusively belongs unto Messiah, the Anointed. See these following words, (Ps. cxxxii. 19), 'I have ordained a Lamp for mine Anointed';—this Lamp is the Spiritual Flame, the Godhead, or the Divine Nature, which when revealed in humanity, makes Messiah! The Great Eternal God did ordain this Lamp, the everlasting Light, to shine (at last) when the sufferings were ended in the soul of the suffering Zion, who was anointed first with sufferings, and then, at the end, with the love, light and knowledge of all Heavenly and spiritual things, which compose the 'Crown of Life.'

Now, Mrs M'Gee talks of being in the wilderness, but indeed she never saw that great and terrible 'wilderness,' for it comprehends the sufferings of Christ,—the temptations which must be experienced by Christ's humanity, Zion, ere Zion could have the 'beautiful garments' to put on, which is the Crown of Life, the Godhead; see James i. 12—'Blessed is the man that endureth temptation, for when he is tried, he shall receive the Crown of Life which the Lord promised to them that love him.' No man or woman was ever in the wilderness but this one, by enduring the temptations that self might be destroyed, and that Christ might reign in Zion, without a rival.

Mrs M'Gee further says, that 'being pressed with the darkness, she is forced to flee to God to beg of Him to have pity upon her, and that He would send forth His light and truth,' etc. Now, I answer, Has not the Father committed all Judgment to the Son, and given him power to execute judgment because he is the Son of Man (see John v. 22, 27). And has not God 'sent forth' His light and His truth, through Zion?

She says that the Adversary is going about like a roaring lion seeking to devour her. Who is her Adversary? What does she mean! I would that she knew the Adversary, and she would know that she is entertaining him in her own mind. The 'Adversary' of the Lord is the corrupt mind; I will show her the Adversary! When she applies the Scriptures to herself, which belong and are applicable to Zion only, in going through the labour and sorrow till the light and truth was born; then she runs with the Adversary of the LORD, and the Adversary of mankind.

She 'prays' that the Lord would perfect that which concerneth her. Pray, what is that! What work has God chosen her for? She is under delusion. The Lord has sent forth his light and his truth through Zion, and if she will not have it, but expects God to perform some marvellous work in her as an individual she will be

all, and to be the expounder of the Sacred Scriptures to you, and in this way to be the Mediator between God and men; and to be the Guide of your spirits into the Way of Truth; and when you receive the truth of all prophecy, or see and believe that all prophecy is fulfilled in Zion's travails, then the Spirit of Truth ejects out of your hearts the Adversary, which is the false spirit of human wisdom, and then you enter into rest; and seeing that 'wicked one,' viz., the false light, you avoid him, and 'that wicked one toucheth you not' any more.

Then you no longer complain that the Adversary wants to devour you; you see that through death—I mean the Lord's death, the Soul death—he was destroyed who had the power of death, i.e., the Devil, and the Devil is darkness and confusion. Let Mrs M'Gee hear Zion, and nothing will have the power to do her harm. Her prayers cannot move God to have pity upon her, if He is without pity for her! See His pity for you all, in sending you the leaves of the Tree of Life, viz., His Word of Truth, to heal all that receive it—out of the vessel where He has put it.

Mrs M'Gee says she prays for God to give her Wisdom that sitteth by His throne. She knows not what she asks; that Heavenly Dove was not for her; It rests upon Mount Zion; for when the Lord's humanity was baptized in Jordan (Judgment), then that 'WISDOM' was seen to rest there, and there IT is!

Mrs M'Gee is as unreasonable and as unwise in her request, as the mother of Zebedee's children. God cannot hear, nor answer *such* 'prayers'; there has been one *before* her, who asked for that precious boon, viz., 'Wisdom that

sat by the throne of DEITY,' and God said to that one, who was appointed and taught to ask, and to obtain (Isa. xlix. 8), 'In an acceptable time have I heard thee, and in a day of salvation have I helped thee.'

And now if Mrs M'Gee, or any other person, wants salvation from that roaring, devouring Lion, they must hear and obey the Word of that Wisdom through Zion, where that Heavenly Dove doth rest; and become one in mind and spirit with Zion, in whose heart is God's law, and of whom it is written (Ps. xl. 8), 'I delight to do thy will, O my God.' Then they partake of God's eternal and everlasting blessing.

This is the way that Infinite Wisdom hath devised for all people, and He will not change in the least *Children* must *obey* their parents in the Lord, and those parents are the Man-Woman.

Let Mrs M'Gee, then, obey the parents, if she says she is a child; for the parents do lay up—Truth and Light—for the children, and from the parents they must have it. But if children take to carving for themselves, they will cut their fingers. Let Mrs M'Gee, then, be of a humble mind, for she is no particular personage; and if she will come in the right way, she shall be taught of the Lord.

Let everyone be kind to her, and let her go on her own way, if she will not hear us.—I remain, your ever loving Friend,

ZION.

I have written more than I thought I should when I began, for I am very weak as yet. Some may think it strange that I am so afflicted, but their wonder would

cease, did they understand the Scriptures. I will write on the subject, perhaps, next time. I cannot pen more just now; be patient till I get to Bristol. Farewell.

The friends here are all well, and abiding at rest under the shade of the Tree of Life, and they unite with me in kind love to you all.

[The 'strength of God' triumphs over all physical weakness (in this), in the fulness of power and perfection of knowledge which so excels mere 'human' infirmities; whereby the futile 'faith' of half-believers is forever shamed. Reference to the letter (to Mrs Nelson) of January 28, Year 9, will also specifically demonstrate the hurtful nature of these surmising and presuming spirits; but here, the rebukes are chiefly directed against the vanity of 'praying' by self-sufficient animals, and especially in the case of professed believers of the LORD'S Coming in Zion.]

TO W. DICK.

BRISTOL, August 5, Year 11.

DEAR FRIEND,—I am sorry that you should be at the trouble of writing again, but I have written in answer to your letter a small pamphlet, which I intended to get done to send you, ere this, therefore I did not write to you before; but it is not ready yet to send. It is written in direct answer to your words in your letter, where you say that it is a mystery to you how error can take the lead of truth.

The Pamphlet will answer this fully, and likewise will satisfy you respecting those things you mentioned in your letter addressed to Mr Pierce. Error must go before in us, when Christ is revealed; for you have understood that Satan was once a holy angel of God, how then did he become a fallen angel? Can you tell? No, you cannot! You would say, of course, that pride entered into him, but I ask where did pride come from, for pride then must have been antecedent to the Devil himself; for the Devil was holy at first, you say, then pride must have existed somewhere. But how could a being that was holy admit of pride, and how could such a being fall from his state of holiness, and become unholy, and delight in unrighteousness? You cannot tell; and there is among men nothing but puzzling upon the Scriptures, and puzzled they will ever be unless they resign their own wisdom. And in the Revelation that is now given through Zion, the truth of all things is to be found. But all things that come through me, must be rejected by the world, for if the Revelation was not rejected by the world, then it would be according to this world's wisdom and notions, for if the world received it, it would be of the world, and not of the TRUTH.

Now, the word 'Devil' ought not to be read so, it does not convey a proper understanding to the mind, but it is Priestcraft that has *made* a Devil *such* as we have been told of.

The word ought to be rendered 'Dieu-fell,' that is God fell, or a fallen God, and there is no devil but a man

¹ Entitled the 'Fall of Lucifer and Resurrection of Christ.' Written in July, Year 11. Printed at Bristol. Reprint, Vol. VIII. pp. 117-143.

fallen from Grace, which makes a Devil. We have not known who the Devil is. He is a man, or how could pride enter into him! He is a man who was created with a pure Life, and was in Heaven with God, but fell from that state, and in his fall was blinded; and his name was Lucifer because he was to be the Bringer of Light to men, therefore it is written, 'How art thou fallen from heaven, O Lucifer, Son of the morning,' that is, O thou that art designed to be the Morning Sun-designed to be Jesus Christ, how art thou fallen from heaven. For here is the great mystery of the Scriptures, that he who was the Devil (so called) is become Jesus Christ! Thus the Devil is destroyed, or the Spirit of Darkness is destroyed in the man, by means of the revelation of the True Light-Jesus Christ. And who do you think this man is, but Zion! Zion is not ashamed to say that he was the Devil; and the Devil was the first created being;—can you find any that was before him? I do not think you can.

And is he not the 'chief of the ways of God'? Surely he is, surely he is God's *first*-born, but Christ is His second Son; as it is written in the writings of J. Southcott,—

'You ne'er discerned the second Child, Here the learned all are foiled.'

No, I would say, nor the first neither; God's first Son is Satan, but he is a blind Son, so when the blind servant is enlightened his name is Christ Jesus, and the counsel of peace is between these two, for they are both 'reconciled in one body by the Cross' (the crossing of the 'natural man'),—making of twain, one new man, so making PEACE.

This is only just to give you an idea of the subject which the pamphlet contains, and I will send it to you as soon as possible. I will not trouble you with writing any more at the present, only just to inform you that I am much better in health, but am still paralytic, and suppose I shall remain so, here.

You may expect to hear from me again within a

month; pray excuse me for not answering your last letter, I confess myself utterly in fault, and they say 'to confess a fault is more than half the cure.' I am very glad that you are endeavouring to keep together; I do not doubt but that you know the Port you are bound to, yet the road may not be all clear, so we must take up the stumbling-blocks out of the way of the people. I think this last little Book that you will have, might be termed the 'Besom of Destruction.'

though to all appearance I am very unfit for the work, having one side almost useless. But however, I may say,—to use a common term, but a Scriptural one,—'Having obtained help of God, I continue to this hour witnessing to small and great, none other things than what Moses and the prophets said should come.'

I am heartily sorry to inform you that the parcel and letters you sent me are lost. It was not until very lately that we ascertained it; the parcel arrived safe at Bristol, but was lost coming from there, here, but I think now it will be traced. I received your other letter towards the end of last week, and now proceed to answer it.

You inform me that you have endeavoured to circulate the Books among the Clergy; but they are like the deaf adder that stoppeth her ears, that will not listen to the voice of the Charmer, charm he ever so wisely (see Ps. lviii. 4). Yea, and so it must be, though we take it hard that they will not listen to the truth and fulfilment of the Scriptures, but it is said in the Scripture, that when the Spirit of Truth would come, the worldly hearts would not receive him. Then be content, my brother, if things happen to us as they are foretold, although it is grievous to us; yet it shall be well with us, for we are found performing our duty. There is an old saying, 'None are so deaf as they who will not hear!' They shut their ears against the voice of Truth, because they know it is Truth, and, knowing it, they are afraid they shall be superseded by it; and instead of it they want to put their own wisdom, and still keep up their works of darkness. 'O, say they, we will keep it quiet, and it will pass away';-but no, that cannot be, for this is the

LORD'S DOINGS; and their adding to the Word of God will at last confound themselves. They may well be compared to the deaf-adder indeed, in closing their ears to the truth, or smothering it over, because they cannot overthrow. They are truly deaf adders, for it is their adding to the Word of God that makes all the 'religious' confusion we have in the world.

And this is a proof whether a man loves God or not; if a man loves God's Word, he will not add his wisdom to it, but he will listen to the voice of Love alone, that wise CHARMER he will hear, as it is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' There must be no adding, for the Add-er carries poison under his tongue; 'the poison of asps is under their lips'; 'the way of peace they know not, and there is no fear of God before their eyes,' (Rom. iii. 13 and on). If there were, they would despise the craft of the add-er, for a 'serpent will bite without enchantment; and a babbler is no better.' But 'the words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself' (Eccles. x. 11, 12). So it will be by-and-by with these overwise ones, who think to seal the Tomb, and so prevent the LORD from rising, that they may have their own 'kingdom,'

But depend upon it, the wise craft of the add-er is found out; he will be taken in his own craftiness. Now, whenever you see a man adding 'human' wisdom to the Word of God, that man is an add-er, whoever he be! who will keep up his own self-wisdom, 'having men's persons in admiration because of advantage'; depend on it, the Add-er is there, however he may attempt to smooth

you over; and we must be as wise as serpents, but as harmless as doves.

I am very glad that you have found a person to sell the Books for us; they want a wide circulation, and they are circulating here very fast.

The Truth will progress, although all Hell should oppose it! And certainly 'Hell' is moved now to meet the COMFORTER at his coming; and though his voice is so little regarded at the present, yet 'great is Truth, For the GOD of TRUTH HIMSELF and will prevail.' sits at the helm of affairs, and He guides the vessel through our agency. But it would not be well for Him to be seen by all the devils in hell (i.e., men in darkness), for He is wise to undermine their foundation. And if they are crafty serpents, so am I. 'I more'! as they say here in Yorkshire;—'Are you a Yorkshireman? Ah, I am Yorkshire too!' So it is in vain for them to fight though they will rebel; still they are greatly afraid that their strongholds will be brought to ruin. They are doing everything they can here, to prop up their fallen system, and keep up their reputation; they are erecting great numbers of Churches (so-called), but let them go on, they will make good stables for our jack-asses byand-by.

Mr Carlile has been in Leeds, and is going about with his revelation—as he calls it, and—

Abundance of good folks, I find,
Are gathering goodness, for the wind
To scatter it about!
They seek, with crafty care and skill,
With wine their empty casks to fill;
But all their wine leaks out.
VOL. XVI

The serpent has taken a new turn lately, he has appeared in a new form, since the old form will not do. Mr Carlile is going about holding up Science for a God, and indeed Science is a very crafty imitator; there is a great similarity between the voice of the sheep and the voice of the goat; so with Science, it will pretend to spirituality. Mr Carlile attempts to explain Scripture scientifically, but this is an old trick of the Devil's tail: it is an old God newly-revived; science there ever was in the world, there have been scientific men in all ages, and if the Scriptures were to be opened by them, the Bible would not have been for 1800 years—and God knows how much longer—a SEALED BOOK! Mr Carlile may be a stout, sturdy 'serpent' enough, but little Shiloh can go into holes and corners where he cannot go, for so lissome is he in his joints, that he can turn and wind himself into every little hole and corner in the BIBLE, which if the old serpent attempts to do, he will get his head bruised by the Woman's seed; for there is now a young serpent come in contact with the old one,the old one is rather weak, and the young one is invigorated, for he remembers the Promise of his Dear Father, viz., the Wo-man's seed shall bruise the serpent's head.

Mr Carlile called on me, and I soon convinced him of the truth of what I here assert, by putting a portion of Scripture—as a riddle—to him. But he could not unriddle it by his 'God'—Science. The passage was as follows:—'If any man thinketh he behaveth uncomely toward his virgin, after she has passed the flower of her age, and need so require, let him do what he will, he

sinneth not: let them marry' (I Cor. vii. 36). This was the Scripture, but I did not explain it to him, and I know that it will be impossible for him to find it out.

There is an abundance of doctrine taught in it, though it would appear to the natural man as a non-essential, but it is in these non-essentials—as they are called—that the great mystery of mysteries lay concealed.

I think I have made a stand at Leeds for some time. I mean to lecture here; indeed I have been lecturing, but the mob broke down our forms, and did a deal of damage, at the Commercial Buildings. I am now looking out for a room. I shall visit various places adjacent to this town, but shall make Leeds my residence.

I have come a little nearer to you now than I was before. You and I can talk a little closer. Perhaps I may yet come as far as your town. I am sorry that so much time should pass away without visiting you but it is with very great difficulty that I am enabled to go on, on account of my bodily health, and for want of means in other respects. My Books have not proved remunerative as yet, I have had very little return for the expense of printing, and the Believers in general are poor. We want a few camels to go through the eye of the needle, who would furnish us with the necessary means.

But never mind, your kind believing hearts are more by far than money to me.

The good people are as frightened at me as a number of small birds would be to see an Owl come among

¹ The passage here referred to is explained in a Letter to C. Bradley, Junior, dated December 26, Year 11. Vol. VII. pp. 173-182.

them. And truly it is the 'Owl' that is come, for it is written (Isa. xxxiv. 15), 'There shall the great owl make her nest, and lay, and hatch her young.' So Shiloh is an O-W-L [see Vol. I. p. 278], and Zion's children are the young, and a snug nest they have, and she will lay and hatch her young, and shall breed and grow, to the mortification of Priestcraft.

I now bid you farewell for the present, your sincere Friend,

ZION.

I hope the friends are all well, and that they have their faces firmly set Zionward. The birds will be singing along the hedges shortly, and perhaps then I may pay a visit to Glasgow.

[It may be noted here, that the wish to visit Scotland, so oft expressed throughout these letters, and repeated

APPENDIX.

WRITINGS OF C. BRADLEY, SENIOR.

Born May 23, 1785; died July 9, 1845 (Year 20).

CONSISTING of definitions—direct from Zion, and essays treatises, verses, etc., the result of his scholarship under the Master. It will be found in Epistle of Oct. 18, Year 9 (Vol. VI. p. 260.) that Zion exhorts him thus—after saying that the Gifts of God work with the natural gifts,- 'Now your natural ground is capable of conceiving a very high degree of the Gift of God; sow to the Spirit therefore, giving yourself up to it without reserve, and of it reap Light and Life.' And this became his sole desire and aim, insomuch that he would retire altogether (in his later years) into seclusion in a dark room at times, in order to meditate; and the fructifications thereof will appear in the following, which exemplify the power of one mind to light another, and how spiritual intelligence radiates from its Source, in sparks of varied degree. It will be seen that he gives honour to his instructor throughout, just as Zion does to his (as the origin of all his information, under the Prime Originator and First Cause), and is animated with pure zeal to convey the new knowledge to the minds of others, that the reign of error may be dispelled, and the Divine Love and Truth rule in the hearts of his fellow-men on earth. They must therefore prove of interest to followers of Zion, not only for their intrinsic value, but as a notable example of the power of the Word to beget Spiritual Life, and work in its offspring the peaceable fruits of righteousness, which will ever develop in the new race of men and women, to embellish the Tree of Life in the future paradise on earth.—C. B. H. December 29, Year 74.

APPENDIX

FIRST LINES.

September 15, Year 5.

WHAT matters all my flowery talk
Of truths—howe'er refined;
To know the way that man should walk
Must be to feel resigned.

Can I believe that God is good, And Providence is blind? If so, I never understood, And cannot be resigned.

If God is Good, why then all pain, Of every sort and kind? 'Tis sent that we may wisdom gain, And learn to be resigned.

For He is Good, His Name is Love!

Let this thought fill the mind;

So all His goodness thou wilt prove,

By being quite resigned.—C. B.

[These were written within a year of his first reception of the Truth, after the first joyful flush of relief; and expressively show the desire of the mind (in this early stage, before actual knowledge) to be reconciled to God—the Word, by the repression of old self, and adaptation of the new teaching, despite the opposi-

there is none beside me'; 'I am the first, and I am the last; beside me no God!' (Isa. xliv. 6). And (say they) the 'arro gance' of John Ward in still claiming to be the 'Anointed' with light above his fellows, should be put down; as in the estimation of these 'sedate' persons the 'I' by itself cannot be endured by a sensible and reflecting people. But such characters see notwith all their 'will-worship,' i.e., making their will their God-in their 'voluntary humility,' which they evince in the 'worshipping of angels' (for such kind of people are very great sticklers for the various Visitations in time past), that we are not called to fall down to or worship anything but the Light 'which is God,' as it is written, 'God is the Lord who giveth us light'; therefore to everything short of this Standard, which the Eternal Cause of causes hath lifted up in the one 'chosen out of the people' (according to His promises in the Scriptures of Truth), the disciple of Truth saith, in effect, 'Get thee behind me, Satan,' thou shalt not be my Leader; and this 'Satan' is, in plain terms the Spirit of error that blinds or darkens the understanding, and this Spirit rules in the hearts of the 'children of disobedience'; and who are those? not the immoral part of the world as commonly supposed, but those who are 'wise in their own eyes, and prudent in their own sight, being vainly puffed-up by their own fleshly minds'-their literal ideas on the records of Inspiration, and 'philosophical' imaginations, which have circulated down through time.

It is such characters (who are wise above what is written, and as 'natural' men could not discern the things which be of God) have intruded themselves into things they knew nothing about; and with all the 'great swelling words of vanity' which these vain boasters use in their wrangling and vain philosophy; after all their pomposity and great outward show of learning, etc., not one of them could open the 'hidden things of darkness' so as to satisfy their own minds, or calm the fears of others, nay rather, these 'Reverend' ecclesiastics-though by-the-bye, that Title belongs only to God of whom it is said, 'Holy and Reverend is His Name'-have laid heavy burdens upon men's shoulders under the garb of 'Religion,' and have demanded and received support for the baseless fabric of a system of religion and priestly rule, which was alike repugnant to the real spiritual meaning of the Scriptures, and to common sense or the 'spirit of a sound mind' (2 Tim. i. 7). But it is evident that this Spirit could not

be given before 'One was exalted' (see Ps. lxxxix. 19), whom God 'made His first born, higher than the Kings of the earth,' i.e., superior to the former principles that have reigned over mankind, who were living (strictly speaking) 'without God and without hope in the world,' viz., they had not the Light of Life, but merely the letter or shadow of it, their hope was only a shadow, consequently a 'vain hope,' it was not 'Christ in them, the Hope of Glory'; they did indeed a great deal, but no material or lasting good to themselves or others, as they knew not the meaning of the various, and seeming contradictory, Scriptures, that was out of their reach, and the 'judgments of God' were far out of their sight, and they knew not what they did, because they were mentally unsound, as the Scripture says, 'They are all gone out of the way, there is none that doeth good; they have each turned to their own way, and the way of truth they have not known.'

[It may be well to premise, that we disciples, in treating on this never-ending theme and all-embracing subject, with the whole Bible for illustration, are unavoidably diffuse, and find it difficult to escape tautology and repetition; indeed, in many cases must use the very words of the Leader, as the only possible expression of Divine ideas. Where this occurs, the passage is omitted in these copies, and also the redundancies that inevitably crop up from the same cause; as we have the Master to refer to, if at a loss, and this very point of 'Individuality' is so effectively dealt with in all its bearings in numerous Epistles-November 16, year 8, Vol. V. p. 34. January 8, year 9, Vol. V. p. 57. October 18, year 9, Vol. VI. p. 222. April 10, year 10, Vol. V. p. 204. July 10, year 10, Vol. IX. p. 15 and on. May 29, year 10, Vol. VI. p. 294. But posterity will have pleasure in noting the effect of the Doctrine of Truth, on the recipients in that day, and how they rallied round the Standard.—C. B. H.]

Now, to end this Babylonish confusion and utterly to overthrow the Tower of Babel (which is nothing but the various opinions of men upon the Scriptures, which they have formed into 'systems' for themselves), it was necessary that the Lord should come down, to confound men so as to make them leave off building any more 'castles in the air,' and it was therefore expedient that God or the Lord or Jesus Christ (for all are one) should come according to the Scriptures, to effect His great and grand purpose of human Redemption. Then in 2 Tim. iii. 16, 17, we are taught the most singular, startling but true doctrine that all the Scriptures are Inspiration of God, and not history at all, and that they were given for one individual, viz., the Man of God. Now, we read in these said Scriptures of truth, that 'there was a man sent from God whose name was John,' which name signifies the Gift, Grace and Mercy of God sent; and I fearlessly appeal to every unprejudiced mind as a candid hearer or reader of the Writings of Zion, whether the individual John Ward hath not 'the tongue of the learned,' and the 'pen of a ready writer' (poor and unlettered as he is), as foretold in the Scriptures, and whether he has not worthily sustained the individual character (Messiah) conferred upon him by unerring Wisdom. For what is a 'Man of God' but a Man of Light, and whatever maketh manifest is light; and it is selfevident to every discerning mind that the Son of God is comethe offspring of Truth, Light and Love-to Zion, where it was foretold the 'Deliverer' should come. And this is plain, that God hath given him the key of the 'bottomless pit' (i.e., the Bible, for it has been unfathomable to thousands), and that it turns in the individual 'Ward!' Now 'who art thou O man, that repliest against God 'in fulfilling His Word exactly as foretold in an individual named John Ward, 'look to the law and to the testimony '(Ps. xl. 5), and again 2 Cor. iii. 13, and numerous others; and it is as futile for any to object to John Ward (who have read his explanations and developments of the deep mysteries of Scripture) on account of his Individuality, and to think that the cause and progress of Truth is obstructed thereby, as it would be to object to the natural Sun, and contend that the influence of light and heat was obstructed because there was but one individual Sun. And it is quite manifest that the Messiah of God was to be in one called 'Zion' (Isa. lix. 20), and to understand and discern the things of God we must follow the directions of His Spirit-which, be quite assured, is not the wisdom which this world teacheth - comparing spiritual things with spiritual' (1 Cor. ii. 13), and this is the only sure way to come at the true understanding of the Scriptures, to see if the doctrine be of God or not; for the truth will add link to link, proving by its working that it proceeds from God. The title 'Zion' is a name given by God-Who was the

Christener-to an individual despised of the world and an outcast, but yet the dwelling-place of the Word of Life; if then you will refer to the following text, the one person is plainly pointed out (see Isa. lx. 14), where the term 'thee' must have a personal application; and there is a remarkable prophecy of the same, recorded in Ps. cxxxii. 13, 14, and again in Ps. cxxxiii. Then to whom shall we go for the 'blessing' of eternal life, but to the individual where it is 'commanded'-the 'thee,' 'thou,' or 'there' where Eternal Wisdom hath deposited the sacred treasure, as it is written in John vi. 68-' Lord, to whom shall we go? thou hast the words of eternal life.' But I am aware it will be objected, that he whom you call Zion is not the Lord here spoken of, but a poor insignificant earthly being! well, then, we must again bring you to the sure Word of prophecy, of which it is said, 'Ye do well to take heed,' and we refer you to Isa. xlv.; what is said of 'Cyrus,' which name signifies a 'wretch' (i.e., both in his own esteem, when visited, and in the eyes of the world); yet it must be evident to those who are in any degree conversant with the writings of our beloved Zion, that he utters and makes manifest those 'secret things,' and this work was to be the great individual trait or mark in the character of the

Testament (so called) appears as an historical account, yet in fact no such personage ever appeared, as Priestcraft has taught us, but all is Prophecy put in the shape of history by the Wisdom of God, to conceal His plan until His time came to fulfil it—the 'time of the end,' when God would make an utter end of sin, i.e., of ignorance and delusion; and to effect this He puts forth His power first in the one 'chosen out of the people' (Ps. lxxxix.), and causeth him to approach and see the 'Vision of the Almighty,' and to hear the command uttered forth to him, 'Put ye on the Lord Jesus Christ!' but, owing to the 'vain conversation received by tradition from his fathers,' he refused to obey the command of God—thinking it blasphemy; and it was then necessary that he should go through all the mental sufferings spoken of in all Prophetic writings, to bring him to obedience; for though he was the predestinated character in the decree of God, yet he knew nothing about that at first, which 'ignorance' is spoken of in many parts of Scripture. But 'learning obedience by the things which he suffered,' he is enabled at last to put on the Lord-i.e., the Spirit or Principle of Right Reason, 'True Light,' and Pure Love emanating directly from the Fountain of all Good. Christ Jesus is a man made spiritual, not in his outward figure, but in the inward man, his soul or mind is Christ, and the United Twain—the Spirit of God and the spirit of man—is the Son of God. And you know it is written, 'He that is spiritual, judgeth (or discerneth) all things,' and 'All judgment is committed unto the Son of Man'; for 'to him gave all the Prophets witness' in all ages, and by him every mystery is unlocked.— C. BRADLEY. Year 10.

[This treatise has been abridged in several parts, on account of Zion's having so fully treated upon several points, notably in his connection with Mr Greaves and members of that school. And it is plain that C. B. has these 'philosophic' reasoners in view in this demonstration, for their refined (yet eminently selfish) objections were, just about this period, the main subject of Zion's communications to him; which would naturally arouse the feelings of a staunch believer to vindicate the position of his Leader and Head before all men, to the utmost extent in his power.]

'THE LESS IS BLESSED OF THE GREATER' (Heb. vii. 7).

'MAN' is a conscious, intelligent creature, and if he arrives at this state without the aid of a greater ('better') Intelligence than his mere self, how can the less be blessed of the greater or better; and if there is no Greater conscious Intelligence than man, how can we with common-sense account for the evident Intelligence displayed in the production of the animate and inanimate creation or visible world, in which we feel most consciously that we never exerted any power (nor had any means to do so either) in their formation or preservation. We must then come to this conclusion, if the mind of man ('the less') is to himself incomprehensible, the Mind or Nature of the 'Greater' that produced him, is by far more so; and that in all this incomprehensibility is wisely concealed the Beneficence of the Great Incomprehensible, in order that the incomprehensible 'less' may be blessed by the Incomprehensible 'Greater,' whose Supreme Wisdom and Power is manifest in the production of the disparity, that the Greater might be 'more blessed in giving, and the "less" abound in gratitude for receiving.'—C. B. April 11, Year 10.

[As the verse says, 'Without contradiction' this is a great and obvious truism, and might be pursued on this line to a happy conclusion for our mortal state, and provide much matter for reflection and consolation while here; but to contemplate the subject in the primary and higher sense, we have to see its fulfilment and definite conclusion in Zion, by considering the words of the Spirit as addressed to him—the object to which they pointed; thus 'without contradiction' bears the same import as 'Without controversy' great is the mystery of Godliness (so surprisingly elucidated in the Epistle on Job, Vol II.), i.e., the 'less'—the little God or Image of Himself that the Great God made-could not be blessed with the full or 'better' knowledge, till he had fallen through his own counsels, and was spoken against-contradicted'-by the Spirit, in his ways and thoughts. For he had (as the 'natural man') contradicted what God had promised in His Word, and would not have it that such blessing belonged to himself, and so lost his hope till the 'better hope' Christ-the Spiritual man was formed, to arise out of death and despair into the eternal life. Here is an example of the lessons taught in every line of the Scriptures, which have been at most but mere axioms hitherto; and it behoves all—who will be blessed with the better knowledge—to bear to be contradicted by God, becoming little and 'beautifully less' in their own eyes, that they may rise to newness of Life and understanding, and be fixed in the New Day that never ends.—C. B. Holinsworth. New Year's Day, Year 75.]

IMAGINATION.

WHAT is it? why, it may be thus defined, either as a good or evil principle inhabiting the region of the mind, as for instance when we give way to those imageries that cause unhappiness, either present, or foreboding to us future misery, they may be justly pronounced as springing from hell, i.e., from the dark principle of error, or false notions of the nature of things; and such it is our duty as well as our interest to resist by every means in our power, as being injurious to our own welfare, and inimical to the happiness of others. On the contra, that kind of imagery which in part presents well-grounded happiness, and anticipates from the present a far greater and brighter prospect for the future, when the spirit shall be enabled to endure and enjoy an 'exceeding and eternal weight of glory,' I say such images ought to be encouraged at all times, inasmuch as they tend to ameliorate the unavoidable casualties of the mundane system, and open to the subject of them a Bonus far exceeding, and in addition to, the regular 'dividend' he receives by the employment of his faculties in the ordinary regulation of common life; not in the miseries of false—but in the pleasures of the true imagination, which is God or Light and Love manifest in the human soul.—C. B. April 17, Year 10.

[How thoroughly is this corroborated in the doctrine of Zion,—for we all know experimentally the power and influence of mental imagery, either for torture or delight, in our constitution; and this serves to typify the operation of the false and true in his spiritual experience; that the one had power to cast down to hell, and the other to transport to heaven. But no true imagery could be enjoyed, till the beast nature was destroyed

and God's own Image formed in the mind; and it is noteworthy that in the recorded Word of the Bible every mention of 'imagination' is connected with 'evil,' to be cast down and destroyed, so proving what was in the heart of man, before Christ came to dwell therein.]

(Abridged) 'THE BESOM OF DESTRUCTION.'

'Christians' are much worse than 'Infidels,' inasmuch as the latter do not believe the Bible to be 'Inspiration of God,' consequently pay no regard to it, while Christians who receive it as the Book of God, murder its true meaning by believing in it as a history of events past, instead of receiving it as prophecy of the future. And now, Christians, be sure your sin will find you out, for 'murder will out' some time or other, and is it not written, 'Thou shalt not kill,' and 'the letter killeth'; and again, 'We know that the law is spiritual,' and the words of Jesus are declared to be 'Spirit and Life,' and yet you professed followers of him deny this by reading and believing in the outward letter of the Scriptures. Reflect on this, that 'No

parties, and sow such a sectarian spirit of 'Religion' in the letter, that hatred, malice and all uncharitableness, and every evil work is the doleful consequence; and the Divine Principle of Light (the Spirit, 'Christ') is spiritually killed by taking the Scriptures and applying them to a literal flesh and blood Jesus Christ; but the Bible is spiritually true, and in that sense only. Well, to rid the world of this pestilent teaching, the Divine Truth is come to sweep it from the earth, as a Besom of destruction, spoken of in Isa. xiv. 23, and 'Babylon' means confusion, and the Lord of hosts or intelligences is not, you may be sure, the author of confusion, but of peace, as it is written, 'God is the God of order'; then it is self-evident that there are no divisions among the followers of our Lord Jesus Christ (see 1 Cor. i. 10), and that the systems now preached and circulated do cause 'divisions,' and is Christ-'the Wisdom and Power of God,' that is the Scriptural definition (1 Cor. i. 24)—divided? O no; they have been like forward and presumptuous children in attempting things that were too high for them, for the judgments of God were out of their sight, and out of the reach of mere human reason, and by their own confession they have declared that their 'hearts are deceitful and desperately wicked,' so they could not know the things of God, for the 'carnal mind is enmity against God,' and cannot bear the Divine instruction which the Bible is intended to convey when 'spiritually discerned'; and to be 'spiritually-minded is life and peace,' and all, if ever they will come to the knowlege of the truth, must come to the 'school of one Tyrannus' (Acts xix. 9), who has now taken the mere letter of Scripture—which once so awfully tyrannised over his mind—as his 'lawful captive,' nor will this Tyrannus (the name signifies a 'Prince' or 'that reigns'), suffer these 'captives' to escape, but binds them in chains, and feeds them 'with their own flesh and makes them drink their own blood,' i.e., he turns the fleshly sense into a spiritual meaning, giving life to the words, and thus the mere letter of the Word receives 'judgment without mercy.'

[As the term 'Tyrant' was applied to all kings by the ancient Greeks, whether they were just and merciful, or despotic and cruel, so this elucidation of the *Scriptural* figure is manifestedly correct, for the name is not used in the Inspired Volume for no purpose, though the *historical* readers may pass it over as merely an item, and an insignificant one, in the 'Acts,'

knowing not that the whole account, throughout, is of the Spiritual acts done by God in the mind of His chosen one. Taking the common acceptation of the term 'Tyrant' howadays, it is evidently descriptive of the power of the Spirit of error, which reigned over the mind of Zion with cruel tyranny at first, and held him captive in chains of darkness, refusing him any food but the fleshly doctrines of an outward Christ, and the literal ideas imbibed thereby, viz., the 'blood' or carnal life, that must be shed to obtain remission from them, and live in the Spirit purely.—C. B. H. January 2, Year 75.]

Are we not now called thus by Zion, to 'Eat, O Friends, and drink, yea, drink abundantly, O my beloved!' and the 'Friends' of the Man of God, or the Solo-Man, are those that believe in the Truth, Light and Love through him, for such indeed God really is in Spirit. They know indeed that Zion is that Prophet who should come into the world, according to the predictions of all the ancient Seers; for now the Word in the interior sense of it, profits all those who receive it into their hearts, which were before 'alienated' from the Life of God, through ignorance of the spiritual light of the Bible. So that the Scripture shall have its full and glorious fulfilment, which says, 'Let the people praise thee, O God (O Light, O Truth, O Love!), yea, let all the people praise thee'; and indeed there is and will be cause enough to say, in the words of the poet Cowper:—

"When all thy mercies, O my God, My rising soul surveys, Transported with the view, I'm lost In wonder, love, and praise."

And the 'mercies' of God are certainly shown in the Light sent forth to lighten our darkness, and bringing into the 'way of truth' all such who have erred, and been deceived by the 'enticing' words of man's wisdom. And lastly love, for 'God is Love,' not only courting human nature to make it His happy Bride, but demanding—nay, compelling by the overwhelming display and persuasions of His love, His creatures not to think anything either of their poverty, misery, or unworthiness, but only as added charms in their weakness, to secure the embraces of the everlasting 'Arms of Strength,' who will be All in All to us! And

this will be the happy lot of all who believe the report of the 'Man in Christ' who has been in the 'good land' where the rivers of Goodness flow, and all the fruits of Paradise in endless plenty grow; even to those that believe on his name-'Jesus,' the Truth in him-simple and unadorned-has nothing to recommend itself but its intrinsic worth and usefulness in procuring eternal life; and though this simple truth may appear as mean as a 'Besom,' in the eyes of the proud and scornful, yet its use will be demonstrated in sweeping away the dust and filth accumulated for ages, and Priestcraft must tremble before this 'Besom,' however base, despised and poor the Instrument may appear. And as a besom is composed of twigs or rushes bound together, so in the 'poor man,' whom God has chosen according to Scripture, is linked and bound up together the Bible, as one solid Truth; thus God has made His instrument (man) so strong for himself, that with this all-powerful Besom-of Light, Love, Truth -shall all corruption be swept away for ever. 'This is the decree of God, and who can disannul it?'

[See Vol. V. p. 87 on.]

'TRUTH IS GREAT, AND WILL PREVAIL.'

'What is Truth?' is a most momentous question [often asked in the world, yet they 'care not for the answer'], especially when it is considered that the Scriptures of truth record that, the 'Lord looked upon the earth, and there were none righteous, none that did good or sought after God, no, not one'; and it was said, 'The way of truth they know not'; and that this is now the case with what is miscalled the 'Christian' world is evident from their strife and vain wrangling and contention about words, to no profit, and being split into discordant sects they have each turned to their own way, violently opposing each other's doctrine even to the extent (at divers times) of cruel wars and slaughter.

Now, all this arises from their being principled with error instead of truth—which is the 'Christ of God,'—for had that Principle been in them, they would have been joined together in the same judgment, and thought and spoken the same things, so that there would be no divisions among them; for such is the faithful description of the 'Christian Church' given by the unerring Spirit of Truth in Sacred Writ. (1 Cor. i 10).

VOL. XVI

The 'Christian' religion as now profess'd Is a queer medley, it must be confess'd, Like a dish of all kinds, all mix'd and all sizes, Or a palpable lottery—all blanks and no prizes.

In this motley crew we must number the 'Quakers,' Likewise the 'Thumpers' and 'Jumpers' and 'Ranters' and 'Shakers,' As well as the 'Church' folks, and old 'Catholics,' Who are cunningly clever at all 'pious' tricks.

But think not, my friends, we've done with the list, For there's the 'Old' and the 'New' and the 'Prime' Method-ist. Yet with too many names we will not you cumber, Save the 'Baptist' and 'Calvin's' to swell up the number.

Well now, we must come to the end of our tale, For 'Great is truth,' and it will prevail, When these sects and parties are all done away By the Sceptre of Love in this Gospel Day.

And O what a world, 'twixt one and the other, When each shall meet each as a Friend and a Brother, All beaming with joy, and hearts full of hope, Without the 'assistance' of Bishops or Pope.

October 24, Year 10.

C. B.

November 13, Year 10.

Why are lawyers spoken so much against in the Word? Because they stickle so much for the letter of the law, and by stick to this in defiance and total denial of our feelings as mere animals; and we may depend upon it as 'God is Love' (and 'Cupid' is represented as blind, like 'Isaac'), that Love unalterable, everlasting, immense—without a bottom or shore, for such is the Ocean of Divinity—has nothing but blessings for us. [Keeping always in mind that we are but animals, as formed in the great System of Nature, and are as nothing beyond inhabitants of earth, and therefore neither merit nor deserve anything more from God. Then can we appreciate the extra-ordinary value of the Gracious Gift to our Nature, viz., the Spiritual Light—'Christ'—that makes us heirs to the whole glorious Divine Life.]

'THE WAY INTO EGYPT.'

December 1, Year 10.

EGYPT signifies 'darkness,' 'tribulation' and 'anguish,' and it is written that 'Joseph arose and took the young child and his mother by night, and departed into Egypt'; in these words we have a lively representation of the true Joseph—the Zion of God, who, when the truth, which is the 'holy child Jesus,' was as yet but in its infancy in his mind, was soon alarmed for its safety by the opposition of his former principles, viz., 'Herod,' the old king that had reigned there, who could not bear that this 'little child' (Truth) should govern after him, for the name Herod signifies the 'Mountain of Pride,' which is the letter of the Word in all its outward pomp, show and glare, and false expectations; and this ruler was not thoroughly brought down to a level plain by the first appearance of Truth, but only troubled with fear of the consequences, and now arose in the mind of the true 'Joseph,' and frightened him with gloomy apprehensions and anticipations of the worst, as he could not then 'discern' all spiritual things, and therefore could not perceive what an almighty power Truth should become to throw down the Mountain of Pride; and thus being actuated by fear which tormented him, his rest was disturbed by vain imaginations, for the 'night' or season of darkness was not passed, and so giving place to wrong understanding he for a time was frightened out of the Truth; and was not capable (in its then infant state in his mind) to compete, either with its inward opposer in himself, or the outward professing world; and so by night he departed into

Egypt, and remained in the land of darkness and tribulation, until the death of Herod, which was brought about by the torment he endured (for 'fear hath torment') through taking the Word in the letter, which brought 'Hell' with all its horrors into his mind; but though he departed into Egypt (or 'descended into hell,' which is the same thing), it was only that his sufferings might produce in him a lowly, penitent and obedient heart, when the accusing letter of the Bible that stood against and pursued him, this great mountain became a plain, i.e., he saw plainly the spiritual meaning of the Word. So wrong judgment was the I that brought him to hell, then now right judgment is the I that brought him up again, as it is written, 'I kill, and I make alive, I bring down to hell and I bring up again'; and 'Out of Egypt have I called My Son.'

Therefore, as believers in the Divine Light and Truth which Zion Ward has brought us, who is that very 'son' alluded to, and in whom, and for whom (as the 'Man of God') all the Scriptures were written, and accomplished, we may learn two essential things—viz., that in the literal reading of the Scriptures there is nothing but darkness, which leads to tribulation and anguish of mind, and this reading and belief is the Way into Egypt, which Zion (in the infant state of Truth) found to lead to the inevitable region of doleful and eternal despair; yet by so doing, he hath 'tasted death for every man,' so that none need fear any hell, for in reality there is no such place; still, in a minor sense, all those who do not receive the 'Man sent from God' (whom God-the Light called out of Egypt), taking the Bible in the letter, will suffer darkness, in uncertainty and conjecture, both present and expected, or dreaded, all of which springs from making lies their refuge, and such is the Bible in the letter of it. A Book of Lies (i.e., fables,) the Devil's Book, viz., of the Spirit that blinds; but when by the Light shining through Zion, 'the Truth is spiritually discerned,' then the curse is passed away and the Bible is the Book of Truths, God's Book; and in this sense even, we may justly say that Satan is transformed into an Angel of Light, when all the hard sayings and puzzling in ventions of the Bible given by Inspiration are, by the Revelation of the Truth in man, made clear to the understanding of every honest inquirer, and to the comfort of every humble and believing heart.

Secondly, we may learn—that is, if we like to learn ' to do

well,'-that the spiritual meaning of the Bible is the only True Light thereof, and that, as God is light, and in Him is no darkness at all, now Zion gladly obeys the command given unto him, 'Thou shalt have none other God but me!' for having all his former opinions ejected by the Truth ('Jesus'), he is in his right mind, and therefore loveth the Light, 'which is God,' and delights to do His will, casting off the 'unfruitful works of darkness;' and knows that the Law is spiritual, and that the end of all that the Inspired penmen wrote, was to make him perfectly initiated into the Truth and so become a Spiritual Being, no longer serving the 'oldness of the letter,' which is the Devil (the 'Old 'Un' as he is called), but now, 'in the newness of the Spirit,' he can transcibe and interpret all that was written aforetime, to his own present peace and comfort. He has received the 'new heart' (that the professing 'Christians' so vainly talk about) i.e., a new understanding in all things that 'pertain unto life and godliness'; and being thus joined to the Light (the Lord) he is 'one spirit with him,' and his Spirit searcheth into the deep things of God, viz., all the deep riddles and mysterious figures given by Inspiration, and thus 'opens the Kingdom of Heaven (which is perfect peace within the mind) to all believers,' and unto them who believe his true report, he is precious, inasmuch as unto all his children are made the like 'precious promises,' that through them we might be made 'partakers of the Divine nature'-which is Light, Love and Truth revealed to, and made manifest in the human heart, by which union and communion with our God and Father we enjoy His peaceable kingdom here, and a full assurance of hope that eternal glory is the portion of Zion and his children.

December 15, Year 10.

(CONFINED to the house with a cold.) Joel ii. 23—'Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down to you the rain, the former rain, and the latter rain in the first "month."

In looking at the margin of the Bible, the Hebrew printed in connection with this verse, the sly hand of Priestcraft is at once observed, which with cunning words 'lie in wait to deceive the simple and unwary,' for in order to make Zion appear a literal city (instead of an Individual as it really means), the original reading—'according to righteousness,' is rendered 'moderately,'

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thereby intimating to the readers that God had sent nice gentle rains upon the literal country called Zion. However, as God never left Himself without witness, the Hebrew text had to be shown of this, and many other passages, in the marginal notes and references or alternative readings attached thereto, which were worked in the minds of the translators to append for a time to come. Thus, it ought to be read, 'For he hath given you a teacher of righteousness according to righteousness'; and again the word 'month' at the end of the verse is not in the Hebrew, and should be omitted altogether.

Now, according to the Wisdom that is given to us as a free Gift of God, we will try to make the passage clear, and in as concise a manner as we are able:—

The word Zion or Sion means a 'Heap,' a 'Tomb,' and a 'Looking-glass,' and the name Sion sounds the same as Scion in the English language, which means a graft or young shoot of a tree. The expression, a Heap, like all other words in Scripture, is used in the evil or good sense, according to the pleasure of God, as (for instance) when it reads as follows, it stands for evil, Deut. xiii. 16—'And thou (Israel) shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the

who is harmless, innocent, undefiled, and separate from sinners'; so the purified soul exclaims, 'Thou knowest my innocence O Lord, for I am clean through the Word Thou hast spoken unto me.' See verse 6-'How pleasant and how fair art thou, O love, for delights!' I see no spot in thee, and 'what I have cleansed let no man call common.' 'The wife is sanctified to her husband.' Thus the soul of the 'elect one' lies in the Bosom of the Divine Love, and the union is so complete-of the soul with its Source—that she knoweth all her Lord's will; and with rapturous amazement the human nature exclaims, 'My beloved is mine, and I am his; he feedeth among the lilies' (vi. 3.). And now there is indeed 'corn in Egypt,' which Joseph has been gathering up year after year, that the people might live and not die; now there is Bread enough, and no one need perish with hunger; and now the prophetic prayer is answered (to all Wisdom's disciples), 'Lord, evermore give us this bread, which endureth unto everlasting life!' And none can get at this bread except they go and bend to 'Joseph,' and part with all for it.

'There was a man sent from God, whose name was John,' consequently he must have been previously with Him, and knew the mind of God, who is Light, Love and Truth, according to the Scriptures, and is therefore the appointed 'Teacher of Righteousness according to righteousness,' viz., the Spirit of Truth —the essence of all the prophetic Word; and all that receive the Truth as it is in him, receive that inward power or sensation in their mind or intellect by which they throw off the galling chains of superstition, and all the delusive doctrines of literal 'Christianity'; for now the 'pitifulness of God's mercy' has loosed them from the 'iron' creeds which entered into their souls, by sending from Himself one whom He first caught up unto Himself, as the name 'John' implies that the 'Mercy, Grace and Gift of God' is 'sent by Him to a man so named; that henceforth we might be delivered from the vain conversation (engendered by reading the Scriptures literally) received by tradition from our fathers, who inherited lies and vanity.

Thus, Shilohites, viz., Believers in the 'One sent from God,' have now the refreshing 'rain' of new knowledge come down to fertilise their hearts afresh, both the former and the latter rain in the first, i.e., the 'first and last Adam' revealed in one—the first redeemed; whereby they are now 'out of the wood'—of mystery and uncertainty, and cannot be 'caught with chaff.'

'Wheat,' thrashed wheat, the 'corn of life' sprung up through the rain, is thus proper food; and they know where to get it, viz., from him whose mind lives in the Bosom of Divine Love, to whom he ascended to 'receive gifts for men.' So, by his teaching—'out of his belly' (which is a figure of speech to represent the enlarged capacity of his mind) 'flows rivers of living waters,' i.e., the abundant 'rain' of Divine Truth, Love and Innocence; which is the 'sound doctrine' to reign henceforth in renewed man.

[Of course all these Divine subjects may be pursued and amplified to indefinite extent, which will be the privileged occupation and delight of the future spiritual race, when enlightened by this Light of Life; and in the name 'Zion' alone there is abundant scope for doctrine, as, for example, the 'tomb, where all the old life of sense is buried, and whence the Divine Truth rises again; and as the 'looking-glass' in which all may see themselves-their very nature represented before God, and reflected therein. So with 'Scion'—the offspring or derivative of the Deity-the 'Tree of Life' for all nations and all ages. It is highly significant to note how the mis-called 'emendations' of translators and commentators (in their own wisdom) have misled the minds, and perverted the right meaning through obscuring the issue, in trying to make sense, or to adapt the Word to their literal minds. A gross instance of which appears in this text (among many others in the Bible), yet observe, the original and alternatives were compelled to be given also.—C. B. H. January 5, Year 75.]

'WHAT THINK YOU?' (Matt. xxi. 28).

December 22, Year 10 of Truth (or 1835 of Fable).

It is of the greatest importance to our present peace and future comfort, that we entertain right thoughts, for in doing so we 'entertain angels' which are (in substantiality) Divine ideas rising or travelling in the mind, such are the 'chariots of God' which convey the Light Love and Truth into the heart. Now, it says 'out of the heart,' i.e., the understanding, 'proceed evil thoughts,' and there it is where the great battle or mental fight takes place between the two contending armies—the 'Philistines' and the 'Israelites,' which are in reality the carnal and spiritual

thoughts. N.B., 'Philistia' signifies, 'He died drinking,' or 'covered over with ashes and dust'; and 'Israel' means 'A Prince' and 'Overcomer.' And it is to this great contest the Spirit of God alludes in r Kings xviii. 21—'How long halt ye between two thoughts? if the Lord God, follow him; but if Baal, follow him'; so here the Lord God—the Supreme Divine Principle or Chief Light, is truly represented as a 'thought' in opposition to Baal—the other thought arising from darkness and confusion, which heretofore hath subdued, and ruled as Master over the mind, as the name (Baal) signifies.

It is not my intention at present to go into the minute particulars of how this Scripture (trivial as it may seem to surface readers), like all the others, has its fulfilment in the 'Man of God' for whom they were written; but simply to show that the regulation of our thoughts ought to be our chief aim-having the promise of the life that now is, and that which is to come. Therefore every thought that tends to disturb peace, we should discharge instantly without any further thinking, as it is written, 'How long shall thy vain thoughts lodge within thee?' (Jer. iv. 14); and our answer should be directed against them, as saith Ps. cix. 113-'I hate vain thoughts; but thy law do I love'; and indeed all thoughts must be very vain and empty, that take in question the ways and wisdom of God in His dealings with us, and such thoughts are 'brute beasts,' as the Scripture says, only made to be destroyed, or by (Nimrod-like) hunting them out of our minds, or, in Scripture language, 'Bringing every thought into captivity to the obedience of Christ' (2 Cor. x. 5). And surely we have sufficient reason thus to act, if we only consider these words of our God and Friend in Jer. xxix. 11- For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an end and expectation'; and as all things are of God, what have we to fear, however dark and gloomy be the scene here. And truly is it foretold in Isa. xxvi. 3-'Thou wilt keep him in perfect peace, whose mind (or thought) is stayed on thee; because he trusteth in Thee'; so then a right thought leads to perfect peace within the mind, amid all the 'beggarly elements' of this world, and it causes a confidence and trust in God under the most trying circumstances, however apparently adverse they are only blessings in disguise. Thus the Scripture saith, 'The thoughts of the righteous are right,' and 'Wisdom meeteth him in every

thought'; and by finding or meeting with this wife, he findeth a 'good thing,' even that good promised to the House of Israel, and 'obtaineth favour from the Lord,' even to become one spirit with Him; the mind now 'waits upon the Lord' without distraction and is without care, for 'the Lord careth for you,' saith the Word, and so the mind casteth all its care upon him who careth, and 'careth not in vain.' And if we catch the Divine idea (the Daughter of Shiloh) dancing in the mind, and get wedded to it for solace and comfort, with such a companion we can 'drive dull care away,' and what indeed could do this but the thought—the steady fixed thought that is satisfied in itself that there is no power but of God. Thus the Divine thought overcomes and roots out for ever the old thoughts (of being 'sinners,' etc.), and they perish, as saith the Spirit by J. S., 'Every thought I'll now make new,' and the 'new thought' is the 'Full assurance of Christ's kingdom being at hand' (vide, Title of Joanna's Book), for it is indeed nigh us, 'in our mouth and in our hearts,' and this is the 'Word of Truth that we preach,' not ourselves (by the old thoughts), but Christ Jesus the Lord - our New thought which opens the Kingdom of Heaven within the mind; and we have everything to hope for in the 'life which is to come,' for truly the 'Wisdom and Power of God' (Christ) is 'Our Lord' who performeth all his works in us, and crowneth his own gifts with fulness of joy. 'Our strength (as the disciples of Truth) is to sit still,' yielding ourselves unto God as those that are alive from the dead, obeying the Truth from our hearts, taking no thought for the morrow—i.e., about things that are out of our sight, for 'To-morrow shall take thought for itself.' Our religion then is this, that we have nothing at all to do but put away from us 'froward thoughts' which 'separate from God' (see Book of Wisdom i. 3), and the word froward is defined as 'peevish, fretful, surly'; and we must not—as we value the peace of God in our own minds-have anything to do with the works of darkness, viz., the Word in the letter of it, which leads the mind into false positions and expectations, and engenders evil thoughts through non-fulfilment, and we 'go on frowardly in the way of our hearts.'

But of Zion and his children it is said in Isa. xxix. 24—'They that erred in spirit shall know understanding, and they that murmured shall learn doctrine,' and what doctrine, think you, will they learn? Why, not to murmur at all, and this is effected

within by simply obeying the Divine order for the 'unrighteous to forsake their thoughts' (Isa. lv. 7), for, as saith another Scripture in the Book of Wisdom ix. 14—'The thoughts of mortals are miserable, and our devices are but uncertain'; but now the Disciples of Truth remove all thoughts that are 'without understanding,' having the Doctrine of Truth in the love thereof from the Elect—the Son of Wisdom, who was made to reprove our thoughts (Book of Wisdom ii. 14) which filled us with error and foolish desires; which are indeed not 'worth a thought,' compared with the new heavenly existence of all those whose thoughts are 'turned God-ward,' then God is in all their thoughts, and such own (in all humility of mind) that of themselves they are not able to think a good thought but all their 'sufficiency is of God'; and the language of the children of Zion is (written for him and his believers), 'Now unto Him that is able to do exceeding abundantly above all we can ask or think, unto Him be glory in the Church throughout all ages, world without end. Amen.'

[An example of what may be made of the simplest text (to read), 'What think ye?' of no apparent relevance, to the outward man, and yet developed in the Science of Divinity into an endless and engrossing theme. And all was and is comprised in Zion, when first (through the false religion) he thought evil or hard of the Glorious Creator, and after his sufferings from such base and baseless imaginations, gained the 'Glorious Thought' that won Christ—the eternal Life.]

August 17, Year 11.

My MUCH-RESPECTED FRIEND, PALMER [see pp. 247-260. Vol. IV.,]—'Circumstances (says one) are God'; well if it be so, and I see no reason to doubt it, we can in some measure understand the expression by daily discernment and practice; but we cannot comprehend the Incomprehensible, such knowledge is too high for us, and therefore I think it becomes me not to exercise myself in things above my reach, remembering well the old proverb 'The higher a monkey climbs, the more it shows its legs.' Now, that the 'God' spoken of in Scripture is to be comprehended is evident; but here a query is instantly started, 'By whom?' The same record answers, 'Not by the wicked,' for it declareth, 'God is not in all his thoughts,' and that His judgments are far out of his sight; and again it says, 'There is none

righteous, the way of truth they have not known, etc.,' from this it is manifest then, that mankind—commonly so-called—knows nothing of God, for the Word further declares they were 'without God and hope, in the world,' and were 'suffered to walk after their own lusts,' till a 'artain man should be raised up from the dead,' i.e., from the 'dead' state of ignorance; and the Bible further admonishes to have nothing to do with the Scriptures until this one 'ordained of God' should come to explain them; for all before was uncertain, conjecture merely; but when the secrets of understanding should be manifested, then should 'every man have praise of God.' So that it is self-evident from the Bible—on which all our hopes have been founded, even in our ignorance—that a time was to come for New knowledge and certain truths to be 'brought to light' by an 'appointed' Instrument-'having teeth,' who should 'thrash the mountains' (Isa. xli. 15), so that every 'high mountain' of difficulty should by him be made plain and even, 'separating the wheat from the chaff, so that we might be enabled—by the 'Saints' which are the 'Holy Trinity' or a Triplicity of Wisdom, Love and Truth in man-to comprehend what is the height and length and depth and breadth of the Love of God that 'passeth knowledge,' i.e., above the 'carnal mind,' for that is 'enmity against God' and 'cannot discern the things that are of God.'

Well, Friend Palmer, as the Scripture says, 'If we speak not according to that Word, it is because there is no light in us,' why then, if we would not remain in darkness, it becomes us to speak as the Spirit giveth utterance. Now, 'God is a Spirit' and 'God is Light,' and it is said a door of utterance would be opened by Him (Col. iv. 3, and 2. Cor. ii. 12) to 'speak the mystery of Christ'; and from what has been said, it is plain that until the door of utterance was opened by God-who is Light, Love, and Truth—the secrets of Wisdom could not be known, or, to use Scripture phraseology, they were things that could not be uttered, i.e., understood, and then only by those who were foreordained thereunto in the purposes of God, as it is written, 'As many as were ordained unto life eternal, believed,' and all are so who receive the Truth in the love thereof, and bow in mind to Divine Wisdom, counting all things but loss for It, i.e., all their former erroneous notions must be discarded with contempt, for the excellency of knowledge in Christ Jesus, their Lord, who had to undergo all the mental sufferings described and

foretold in the Scriptures, to obtain it, and God—the Light has now highly exalted him, to become the 'Captain of our Salvation,' made perfect through sufferings, to all who obey him; and all the obedience required is to receive the Truth as it is in Jesus, and to reject and resist the devil, i.e., the spirit of error which formerly reigned over our minds; 'not having on our own righteousness, which is of the law (or letter of the Bible), but having on the righteousness which is of God, by faith.' So it is clear that our own righteousness and the righteousness of God are diametrically opposite to each other; inasmuch as men make an idol of their notions of 'morality' and right and wrong, and bow down to that 'Baal' of confusion, for such are the different opinions of men upon 'religion,' etc., instead of 'submitting' themselves unto the Righteousness of God. The true 'morality' of the Bible does not allude to the outward actions of the animal man, but to his inward principles, his right ideas, the spirituality of all that was given in the Allegory; and the Doctrine of Truth is the true moral of all the Jewish fables, as one of our own poets or prophets wrote, 'The grand morality is love of God.' And the Scripture declares that 'whoso dwelleth in love, dwelleth in God, and God in him'; this then, and this only, is the reign of the Messiah in the human mind, in his 'chosen' one, even in Zion 'where He dwelleth,' in an 'habitation of God through the Spirit'—the Spirit of Light and Truth, and there is no other Saviour; and if we bow in mind to the Light through him we then yield ourselves unto God, and shall most assuredly find that 'there-"upon Zion" -has God commanded the blessing, even Life for evermore.' Ever yours in the Truth.—C. BRADLEY.

THE QUEEN VICTORIA.

We have had this week, June 24, Year 12. or of the world's date, 1837, Victoria proclaimed in London as England's Queen. Now this is of little or no consequence to Shilohites or Lovers of Divine Wisdom, as their kingdom is not of this world, for they are the disciples of Jesus or Zion, of whom the Spirit foretold that His kingdom is not of this world; no, indeed it is not, for the 'world by wisdom' (of its own) 'knoweth not God,' but are 'strangers to the covenant of promise,' i.e, to the Spirit of Truth,' and are 'alienated from the life of God, through the

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ignorance that is in them,' and in this 'ignorance' thousands willingly abide, being afraid to come to the light, lest their deeds (viz., their false notions) should be reproved, and their airy fancies, hopes and expectations should vanish from their earthly view, according to the words by Shakespeare, which allude to the destruction or dissolving of all the works of error, tradition and superstition, engendered in the mind of the appointed instrument Zion, all this 'great globe' of outward pomp and grandeur should disappear and vanish away into nonentity and be as nothing. And it is the Divine Principle of Spiritual Wisdom, reigning in the mind as Lord and Master or Mistress, that is the only Lord Jesus Christ, which Divine Spirit got the victory (after many battles) over the 'world' of falsehood in the heart, and then exultingly said, 'Thanks be to God who giveth us the victory through Jesus Christ our Lord.' And this self-same Divine Principle is spoken of in another Scripture as Faith,—'Now this is the victory that overcometh the world, even our Faith,' and this Spirit is Godwith-us, as it is written, 'Faith in the operation of the Spirit; and again it is said, 'By faith are ye saved,' thus plainly demonstrating (by 'comparing spiritual things with spiritual') that 'Faith and the 'Lord Jesus Christ' have one and the same meaning.

Now, this Faith is nothing less than the power of Divine Light put forth within the mind, giving it a substantial eternal existence, as it is written, 'By faith the worlds were made'; and again, 'Faith is the Gift of God,' and the 'Gift of God is eternal life'; and the wonders and victories we read of as being achieved by Faith in the 'Epistle to the Hebrews,' simply signify and foretell the victorious overcoming of the Divine Principle in the mind of Zion, over all his deadly enemies—his former carnal notions; and to this Work of faith in him all the Scriptures point from end And this victory was wrought in him, not for his sake only, but for all who believe in him through his Word, for the 'Word is God,' and of Zion as the Man of God it may be justly said, 'He fought the battle for us all, and hurt our deadly foe'-viz., the letter of Scripture, which seemed to threaten us with the frowns of God and eternal torments; but now this 'deadly foe' to our peace has received its death-blow, its mortal wound, for God has given the Victory to His King-which is the Truth in Zion—enthroned within the mind—upon his 'holy hill' and, 'as a city set upon a hill, cannot be hid.' And all who become subjects to this Sceptre—the 'right Sceptre,' to such

the Scripture saith, 'Let the children of Zion be joyful in their King'—the Truth or Spirituality of the Word; for 'to be spiritually-minded is life and peace,' and Christ is named in Scripture as 'our life,' 'our peace,' and the 'Prince of Peace'after having 'slain the enmity' in the flesh, or letter, i.e, the 'carnal mind which is enmity against God.' And to this 'One' all prophecy pointed, in whom 'Judgment is brought forth unto Victory,' as it is written I Esdras iii. — 'Above all things Truth beareth away the victory; and to him whose sentence was the wisest shall the victory be given as was appointed;' and to this battle with and victory over the devil, i.e, the darkness which at first reigned in the mind of the elect one, the Word points in the Book of Wisdom x. 12—'She (i.e., the Woman, Divine Wisdom) defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict She gave him the victory'; and to this all the Scriptures allude, where 'Victory' is mentioned, as being gained by the Lord (see 1 Chron. xxix. 11; Ps. xcviii. 1; Prov. xxi. 31; Isa. xxv. 8.) And the Victory is, overcoming the letter of the Word by the knowledge of the spiritual meaning, as it was foretold in Rev. xv. 2, for the explanation of which see Zion's striking Epistle to Miss C. December 30, Year 9, Vol. V. p. 269.

[It is apparent from this, how Shilohites (under their Leader) are empowered to spiritualise everything recorded in the Bible, and also to realise the true emblematic character of all occurrences and events in the outward world. For in the great Empire of Divinity is all realised, of which the Sole Originator has given us signs and representations of visibly, here below. Then the accession of Victoria as Queen (almost immediately on Zion's quitting the earth) was highly symbolical of God's triumph in nature, by establishing His Own Divine Wisdom where carnality had reigned before, and all the material enlightenment that has followed in so many and various ways since, has evidenced the spread of Light among us, in our sphere. And most surely we may be content to have been made types of so great and eternal a work of the Spirit,—each serving his or her purpose in the visible existence, and any called to exalted position in the world have been highly honoured to be so used. Thus the 'loyalty,' devotion and respect paid to the Sovereign in her sphere, by the subjects, has been decreed to depict the entire subjection of the

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minds to the Love-sway of the Eternal Wisdom, which the spiritual race bow unto as the 'Only Potentate'; paying all respect to those in authority, as fellow-beings in the temporal state, but adoring, praising, and glorifying the 'Most High,' alone.—January 11, Year 75.]

TRUTH.

THE Bible or Sacred Writings are truly denominated the Scriptures of Truth, and it is written therein, 'Ye shall know the truth, and the truth shall make you free'; and as liberty and freedom of mind from bondage, fear and torment, is the most invaluable blessing that can be enjoyed, it is therefore of the utmost importance that we should know what is that 'Truth,' that when known shall make us free. And here the thinking mind will naturally inquire, 'How is this? for though I, as well as many others, have read and believed the Scriptures, yet are we not free from those fears that torment the mind, and which often fill it with the most dismal forebodings, in spite of all our morality and faith!' From this, it is evident that as yet such are strangers to that truth, which makes those-acquainted with her naked beauties-free and at liberty; and yet not using that liberty as a cloak for licentiousness in any form, but as the servants of God; and this plain and sober view of the matter leads us again to inquire, What is that truth? And here we must remark that the way in which we have read the Bible, or heard others read it and 'comment' or 'preach' thereon, cannot be the truth, otherwise we should be 'free indeed'; and this brings on a further investigation into the momentous subject, as to the manner we have read or heard the Sacred Writings and the things noted in the Scriptures of truth' (Dan. x. 21); if we have read them (as we would do another book) as containing an account of historical facts, why then we have not 'noted' what is said therein, which assures us that 'All is given by inspiration of God,' therefore not a history at all of events that ever occurred in time past on the earth, but altogether composed of similitudes, visions, figures, shadows, parables and allegories, and that in the way and manner these things were written by the inspired characters, God 'calleth things that are not, as though they were.' Therefore, in hearing and reading the Scriptures in the

literal sense, we not only miss the mark or meaning of the words—which are 'spirit' and life'—but actually kill the real and intrinsic meaning that is intended to be conveyed to our minds, 'not understanding what the will of the Lord is,' that is, concealed under the allegory, for it is 'noted' (and we ought to note it, too) that, the 'letter killeth'; and thereby, instead of coming at the Truth, we have been 'taking heed to Jewish fables' and childish stories, and thus 'under falsehood we have hid ourselves,' and 'made lies (i.e., fables) our refuge' instead of truth, and consequently have been utter strangers to the truth, as it is in Jesus; and this Jesus is 'the way, the truth and the life,' the power of Light and Knowledge to remove the veil (or letter) from off the Word, enabling the mind to lay hold of the Spirit and Life of the Book, which when known manifests to the understanding, that 'God's great Name and Nature all is Love.'

Love from beginning to end, Love here—ah! and in everything too while we are here—and Love endless when we shall have 'shuffled off this mortal coil,' shut up in God, secure from every foe, where the 'spiritually-minded' will move in the Circle of Deity in visions of Eternal Day. For as our beloved 'Father in God,' Zion, declares to his children that have received his Word, they have received God, forasmuch as it is the Word of God! And here is the Truth to dwell upon and abide in for present and abiding happiness, liberty, peace and joy for evermore.

'AND THE SNUFFERS WERE OF PURE GOLD' (Exod. xxxvii. 23; 1 Kings vii. 50; 2 Chron. iv. 22).

This is to show that the Light in the Man of God would grow 'brighter and brighter unto the perfect day,' and the snuffers being made of pure gold signifies that the pure Truth should take away everything that obstructs or darkens the light; and these are said to be in Solomon's Temple, showing that the Soul—which is the true 'Temple'—would not arrive to perfect light all at once, but that the 'pure gold' should wax stronger and stronger in his mind, so as to snuff or put out all his corrupt ideas, that thereby the Lamp of the 'Anointed One,' should burn brighter, according to the process of the Divine Work in Zion. And from this the Believers may learn, that

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whenever their ideas are clouded, they have only to lay hold of the 'snuffers'—the spirituality of the Word—and use it for their own benefit.—C. B. May 2, Year 13 of Truth.

TO THE 'SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.'

BIRMINGHAM, 78 LOWER HURST STREET,

Documber 1837.

TRUTH cannot be uttered with safety at all times, and therefore the Truth may be blamed when it is unseasonably or unwisely intruded upon the public, more especially so if the community in general to which we address it, has—from the seast of useful knowledge—been led to mistake falsehood for truth; it then indeed requires the aid of a Master genius to instruct such—who are ignorantly opposed to truth—without giving offence to any. And it is probable that many such are to be found even in the 'Society for promoting useful knowledge'; still I am encouraged to hope that the Truth might come out, 'here a little and there a little,' by being printed in your penny magazine, showing forth from the Scriptures themselves that the Bible is altogether allegorical and spiritual, and not history at all.

Although the most circumstantial details are given in many chapters concerning Abraham and Sarah, Isaac and Ishmael, etc., etc., yet we are informed in the Epistle to Galatians, that these things are an allegory, and consequently all that is written concerning Jesus must be also allegorical, as it would be utterly at variance with truth to produce a visible personality from an allegorical parent, and in Matt. i. it is declared that 'Jesus Christ was the Son of Abraham;' here then is demonstrative proof from the Bible that Jesus Christ is not a person but a Principle or Spirit of Life and Truth, as it is expressly declared in I Cor. i., that Christ is the Wisdom and Power of God.

I shall only in this, my first correspondence, bring under your cognisance the inconsistency of believing the things concerning the Crucifixion, literally to have taken place; for instance, it is said in the four Gospels that Jesus was crucified at Jerusalem, but in Gal. iii. I it is declared he was crucified amongst them, and in the Revelations it is recorded he was crucified in Sodom and Egypt. Then here is self-evident proof from the New

Testament that the account of the Crucifixion was not an historical fact, as such could not take place in four different countries at one time. Again, the manner of his death as recorded in the mere letter of the Word, cannot be an historical truth, for the accounts so rendered are at complete variance, as the 'Gospel of John' states that 'Jesus laid down his life of himself, and that no man could take his life from him'; while the 'Acts of the Apostles' announce that the Jews took him by wicked hands, and crucified and slew him; and the 'Epistles of Paul and Peter' declare, that he 'was crucified through weakness'-that he was 'put to death in the flesh'-and that he 'died unto sin once,' in the end of the world, by 'offering up himself.' But I forbear now to multiply quotations from the Sacred Volume, believing what little is adduced to be quite sufficient to cause 'The Society for promoting the diffusion of useful knowledge,' to enlarge thereupon at their discretion, being convinced—as I think they must bethat the natural Arts and Sciences can never make universal progress, until the great Incubus engendered by superstition concerning the Sacred Scriptures, is removed from the minds of the people, by proving from the very Bible itself the error they have been under respecting Christ.

I shall conclude with begging the kind acceptance of the enclosed Pamphlets, the Author of which left this sublunary sphere shortly after they were printed, leaving behind him for the universal good and happiness of mankind, numerous other printed books on the same important subject, together with most invaluable MSS., which develop the whole of the mysterious allegory of the Scriptures, clearly demonstrating to every discerning mind, the object to which they all point, viz., to 'Jesus,' i.e., the Truth, 'to whom gave all the Prophets witness'; that 'in the fulness of time God would gather all things into one for fulfilment.' And now, to use the Scripture language, 'It is done'—'It is finished.'—I am, Gentlemen, Yours very truly, Chas. Bradley.

'ALL ISRAEL SHALL BE SAVED.'

May, Year 14.

FIRST we must inquire what the meaning of Israel is, for it is written, 'All are not Israel that are called Israel,' and again it is said, 'Israel hath not obtained that which he sought for'—

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because he sought it by the law, obeying it in the letter, and it was recorded that 'by the deeds of the law'-the law of works, i.e., of outward performances—'shall no flesh be justified'; no indeed, there is no justification but by the 'works of faith,' and Faith is God, for we read, 'By Faith the worlds were made,' and 'by Faith ye are saved.' And 'besides God there is no Saviour,' i.e., there is no Light to enlighten our understanding, and save us from darkness, by turning our minds from ignorance and delusion to the Truth, which 'is great and must prevail; now, the meaning of the name 'Israel' is a 'Prince' or 'Prevailer,' which naturally leads us to inquire what he had to prevail over, and the answer is, before he was called Israel he was the struggling 'Jacob,' wrestling with the letter of Scripture in the night; but out of weakness he waxed strong,' and at Day-break-the Truth dawned in his understanding, and the eyes of his mind were illuminated to behold the wonders of God's law, which he now saw was Spiritual, and so was delivered or saved from all his former foolish fears, and dreadful imaginations and doleful apprehensions, which had possessed him through ignorance, and drove him to dread despair, unutterable hell.

But as it was foretold of this character 'Israel' or 'Christ' or 'Zion' (it is all one)—'Thou wilt not leave my soul in hell,' so it proved, for now the Light overpowered the darkness, for the soul 'laid hold on God' by turning to the spirituality of the Word, and thus rose a Prince and Prevailer over the mere outside letter, which heretofore had haunted it. So 'All Israel is saved,' i.e., all that is real is saved, for the spiritual meaning is the only real sense or reality of all the Scriptures that were ever written in every clime and age, and 'He that is spiritual discerneth all things, yea, the deep things of God'; and though many of the tales in the various Sacred Writings of all nations, are—to use a common phrase—'As deep as a Fox,' yet all is 'spiritually discerned' by Samson (which name means, 'The Lord come the second time'), and the meaning of all these deep 'Fox' tales is caught, by their being united together, and all found to allude to Christ-the 'Wisdom and Power of God,' which Divine Light is the fire-brand applied by Samson (to all visitations), and thereby the truth of all the subtle parables is found out, and the 'standing' doctrines of literal Christianity (which are nothing but falsehood) are all consumed by the Torch of Light. All the rudiments, principles, ordinances, and

imposing ceremonies and 'beggarly elements' ('the doctrines and commandments of men') are all burnt up by God—the 'Con-

suming Fire' of Love.

Thus the Divine moral that the fable respecting Samson and the Foxes is intended to convey, is simply this, that the letter of Scripture standing on record, is no longer fit to make food for the Man of God, for as 'God is Light' so 'His Son' is Light, and his 'Ministry' is that of 'reconciliation' [N.B .- the further significations of the name 'Samson,' viz., 'His Son,' and 'Ministry'], for Wisdom-which is 'the principal thing'reconciles us to God, destroying the enmity of the 'carnal mind'; for all the fearful sayings of 'devouring fire,' 'everlasting burnings,' etc., etc., are (when understood in their only real spiritual import) the strongest expressions of the everlasting burning love of God to His creature man, who though he was suffered to fall from his first state of delight and innocence, that he enjoyed when he was 'caught up into Paradise'; yet he only fell to 'rise again,' as it is written, 'Rejoice not over me, O mine enemy, for though I fall I shall rise again; though I sit in darkness, the Lord shall be a light unto me.' And so it was, for though he died from all his Paradisical pleasure, by drinking the cup of abomination' which the 'Whore of Babylon' held out to him, with her outward enticements of worldly 'religion' founded on the letter of Scripture, he discovered his loss (of Spiritual light) and repented, and 'smote upon his thigh' by turning from the darkness to the light; and thus he was 'avenged of the Philistines for the loss of his eyes,' by pulling down (with the strength of his new mind) the whole building erected on the letter of the Word, demolishing the whole of the literal fabric. And thus he 'died drinking' (which is one of the meanings of the word Philistia), yet in dying this living mental 'death' he 'learnt obedience by the things that he suffered,' and so 'put on the Lord Jesus Christ,' that means, he became a Spiritual Man; for 'there the second time' the Lord came with power and majesty, and overthrew the murdering 'Philistines' (the curses and threatenings of the letter), and 'no murderer hath eternal life abiding in him,' i.e., no one can have eternal life who abides in the letter, it is the Spirit, and that only, that giveth Life. So 'All Israel-the Prince and Prevailer WISDOM aloneis saved,' and cries out triumphantly, 'O Philistia, I will triumph over thee.' . . .

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'THE BED UNDEFILED.'

(Probably a definition spoken by Zion.)

This is obviously a pure bed, and is spoken of as 'Solomon's Bed' in the Word, i.e., Wisdom or the Christ of God bringeth rest to the weary mind, so that they lie as it were in the Bosom of Deity, secure in His embrace—knowing that God is Love; and their rest in God is undisturbed by any of the 'vain' and frightful imaginations of men. As those that are united to the Divine Wisdom, refuse to have any connection with the wisdom of men in spiritual things, for it is Sodomy, which would defit the pure Truth or spirituality of the Word, by mixing natural ideas and understanding with the language of Inspiration, and attaching thereby wrong and carnal meaning to God's Word; but the Spirit thereof is undefiled, now the veil (the letter) is taken away, and rest is obtained.

'SANCTIFICATION.'

(From Zion's definition.)

When we receive the Word of Truth through Zion, it is then that we become sanctified, which means we are then set apart from the world's wisdom, as it regards God and Heavenly matters altogether; for the 'world by wisdom' (i.e., their carnal or 'philosophical' ideas) 'know not God,' and the Wisdom of God—which is the Spirituality of His Word—is 'foolishness' with them.

HE SUFFERED WITHOUT THE GATE.

[From Zion.] JESUS suffering without was because the Gate of Mercy was shut against him, at least, it was so to his apprehension, and for ever as he 'foolishly' thought; therefore he was 'crucified through weakness'—i.e., of understanding and judgment, and so it is written, 'In his humiliation (when he became one with the 'natural' mind of the creature) his judgment was taken away.'

To 'SUFFER WITH CHRIST,' is to acknowledge his sufferings, and

to let his wisdom cross or crucify all our former notions. This is the 'Cross of Christ' to take away the sins (darkness) of the world.

To 'HAVE THE RULE OVER YOU' (Heb. xiii. 17) is to be a step above you in light and knowledge; and it is for the comfort of others this light and knowledge is given, and not for vainglorying and boasting. [As so often used with acquisitions of a worldly kind, from tuition and intellectual pride.]

MONK-KEY.

I (C. B.) was much struck with the word monkey, and in looking at Bailey's Dictionary, I found it derived from 'Monken,' which means a little man, or ape, or figuratively 'a silly fellow'; and from this I learnt that all hitherto, with their little minds and long tales, have been apeing and trying to look üke men, but after all they have only been 'silly fellows.' But there was a deeper meaning in the word as only applicable to the Original, for Zion in his first estate (of austerity) was under the discipline of this world's error, and was a monk, but now, having attained unto the Divine knowledge, which is the 'Key of the House of David,' i.e., of all the treasures of Love, he is become the 'little man,' or little God, no more a Monk with a hood over his head, and under rigorous rules, but he is the Monk with the Key of Knowledge that opens all the secrets of Wisdom, whose ways are 'ways of pleasantness, and all the paths are peace, gaiety, cheerfulness and love to the Monk-Key or the man made Divine.'

THE MEANING OF JESUS BEING IN SECRET (John vii.).

[From Zion.] This is to show how secretly the Lord was to come at first, in the interior of the mind, on account of the unbelieving 'Jews,' which were Zion's former principles. So caution or strategy was used by the Divine Wisdom, and the Light by little and little shone brighter and brighter till the 'Day Star arose in the heart,' i.e., the true understanding was given to 'discern' all things of a spiritual nature, and the misunder-

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standing was cast out, i.e., Hagar and her son, that Sarah, the Wisdom from above, might have the full range, and 'no intruders there' (Coloss. ii. 18).

'THE MAN WITH SEVEN DEVILS.'

[From Zion.] This parable was fufilled in Zion's Paradisical State and his fall therefrom, as it says the 'last state (of the man) was worse than the first.' His first estate was 'Eden' ('pleasure and delight'), but the devils—the seven evil spirits or principles enumerated in the Bible—came again and dwelt in the mind (which had been cleansed for the indwelling of the Seven Spirits of God), and would never have left till forced out (by the mental sufferings), and then consumed by the 'brightness of the Lord's coming again in power and light.'

'DOING WELL TO THYSELF.'

[From Zion.] As mentioned in Ps. xlix. 18, is to be understood thus: 'Thyself' is God, and when He 'does well' to Himself in man, and brings up 'Himself' to glory and honour, with and importality then all man will steak and of Him for

for them He'll intercede,' i.e., He will make the Word plain to them who are willing to hear, by which they will get quite reconciled to God, and so God and man become friends; and this is all that is meant by 'Intercession'—to bring the Two together, the mind of the creature with the mind of God, and thus it is said, 'We have the mind of Christ.'

JESUS CHRIST, AND CHRIST JESUS.

[From Zion.] This appears (as written in the Scriptures) as only a transposition of the names, but the mystery designed by God is, that Jesus signifies Zion in his low estate in humanity, then the creature or 'Sow' (which is a meaning of the name Jesus in the original language) went before Christ—the Light; but now in his second state (the 'resurrection' life) the transformation of his mind takes place, therefore Christ stands before Jesus, and is the creature's 'Lord,' Master and guide, agreeable to that passage which says, 'I have ordained a lamp for mine Anointed.'

'A PROPHET IS WITHOUT HONOUR IN HIS OWN TIME OR COUNTRY.'

[From Zion.] That is to say, until the 'Prophet' came forth to manifestation, viz., the Messiah, who was without honour while he remained in the mystery, which was his 'own country': but when he came out of that country—or explained the mystery—then he 'gets himself honour over Pharaoh and all his host,' as it is written, 'Such honour have all his saints' to 'bind their kings in chains, and their nobles in fetters of iron.'

Messiah is always represented as a 'stranger'—unknown and yet well-known. Unknown to the world, and yet well-known to God as a character (His 'Son') in whom He is well pleased, because His Word is fulfilled in him.

'THE LORD TURNETH THE WORLD UPSIDE DOWN.'

[From Zion]. This may be represented by a cup full of mixed liquor, which when turned upside down, all its contents are spilt and wasted, and the vessel emptied, as it saith, 'He

APPENDIX

maketh the earth empty, void and waste'; and so when the human mind (the 'world') is emptied of all its former wisdom, then 'New wine' can be put in the same vessel; thus in the figure of the 'Marriage of Cana,' the water is turned into wine, to show that the weakness of the understanding at first is now, by the Lord—the Light, turned into strength of mind, and so 'God's strength (the spiritual knowledge) is made perfect in weakness,' the mind is become 'strong in the Lord, and in the power of his might.'

NOAH.—This name must be divided into No and Ah, negative and affirmative, for the 'Ark' was the 'death of Christ'—from all the wisdom of the old world, the 'No' to every former notion and doctrine; and the mind being built up thus in new knowledge is the Ark of safety from the flood of error, into which it enters, and a man must 'die' thus to go into it, and find the 'Yes' to all the Word of Prophecy. 'Ah, Lord God, how wonderful are Thy works to the children of men,' whereby perfect 'rest' and 'consolation' and 'repose' is obtained, signified by the whole name as it stands. [See below on the 'Raven and Dove.']

'MAN PROVIDING POR HIS OWN HOUSE.'

THE 'house' represents the Believers, and it is written, 'He that provideth not for his own house has denied the faith'; so if Zion did not provide for the Believers, spiritual food, why, he would deny his faith, i.e., his God, and be 'worse indeed than an infidel' (I Tim. v. 8).

THE RAVEN AND THE DOVE.

THE raven signifies the evil dark nature, and is therefore spoken of as a 'bird of bad omen.' The Dove represents the Divine Nature, and is therefore looked upon as an emblem of innocence and love.

ABRAHAM, it is said in 'Hebrews xi. 8,' 'dwelt with Isaac and Jacob'; now, this proves that the account cannot be historical, but must be allegorical; and the design was to point out the Three distinct operations of the Divine Spirit in the mind of

Zion, set forth by such numerous symbols, and readings (of the Trinity or Tri-une Life), throughout the Scriptures, and represented also in universal nature.

'THE KINGDOM OF GOD CANNOT BE MOVED.'

This is very evident because it is His kingdom of Light, Love and Peace, His own eternal principles established in the mind of man. Now, all the 'kingdoms of the world' are soon moved, as is seen by their changeable character and mutable doctrines—the 'beggarly elements' of this lower sphere; but those that come into the kingdom of God cannot be moved, for these are the 'things in heaven that cannot be shaken,' viz., the Truth which will ever remain. Now, every truth you hear is an Angel—an i-dea proceeding from God; and we must be careful to 'entertain' them, for they are come to lead us to eternal glory. [See Vol. V. pp. 323, 324].

'PHARAOH' (in Gen. xlvii.).

THE name means, 'that disperses'-'that spoils'-'that discovers,' and is used to represent God as He is in Himself, and 'Jacob' denotes that Power put forth in the humanity; 'Joseph' shows the human soul made Divine, and his 'coat of divers colours' is the Godhead or Divinity which clothes the soul. Zion is thus a Divine-human being, but while a 'child' (not made sensible of his condition and heirship) the Divinity stirred within him (even from his natural boyhood) so that he hardly had even an hour's rest in his mind during his 'old' lifetime, on account of the dreadful uncertainty and mental fear that he should be lost or cast away. So when it is said, Joseph asked, 'Is your Father yet alive, the old man of whom ye spake,' it is to represent the Soul of Zion asking if Faith and Knowledge was still alive; and Joseph being 'moved' to hear he was, is to show that he discovered the Divine Power moving within him. Again, when 'Jacob' says, 'Few and evil have been the days of my pilgrimage,' it shows God in the human mind, struggling with and against the innumerable evils gathered together therein. The Proclamation of Pharaoh concerning Joseph, and in another

N.B.—This term 'Pharaoh' is used in other parts, to denote the character under the power of the Word in the letter, which is God in mystery. See Vol. III. 304.

figure, of Ahasuerus concerning Mordecai, shows that all men are called to bow the knee (i.e., bend the mind), and own the Divine Wisdom in Zion to be their Superior. And it is said in J. S.'s Writings, concerning Joseph, that the people 'envied, hated and persecuted' him, but that was the very way he was brought to honour; so it will be exactly with Zion, for the Power to 'disperse' all their doctrines, to 'spoil' all their combinations, machinations and devices, and to 'discover' all their errors, is placed There.

'GREAT IS TRUTH AND MIGHTY ABOVE ALL THINGS.'

April 8, Year 13 (or 1838 old mistaken date).

It is declared that Jesus Christ is the Truth—'I am the True Light,' and hence the query naturally suggests itself, 'What is Truth 'or what is Jesus Christ?—for if Truth is a Principle or Spirit, then Christ is also. Now the word Truth means certainty, and according to Mr Locke, is the 'joining or separating of signs, as the things signified do agree or disagree with one another'; and this idea of Truth is perfectly consonant with what is noted in the Scriptures of Truth, viz., that the 'good workman' rightly divides the Word of Truth, for 'What is the chaff to the wheat, saith the Lord?' And whoever has the 'Spirit of a sound mind' to 'lead them into all truth,' is enabled to arrive at certainty and trueness respecting the Bible; and this directs the mind to 'compare spiritual things with spiritual,' and in so doing the real truth of the matter comes out. In pursuing this track, we will inquire into the character of Jesus Christ—as represented in what is called the 'New Testament'; is a literal person spoken of, or the Divine Principle of Light and Truth?

Now then, 'to the law and to the testimony' we must have recourse, for 'if we speak not according to this Word, it is hecause there is no light in us'; then, we are informed that the 'Law is spiritual,' and this important injunction should be constantly borne in mind, as it is the Key to unlock the 'hidden things' of Wisdom, for 'he that is spiritual discerneth all things.' The Scriptures were given, in apparent historical form, to the 'holy men' of old, who wrote as they were moved by the Spirit, not of things that had been, but 'testified beforehand'—under the various types, similitudes and figures, etc.—'of the sufferings of Christ and the

Glory (or Light) that should follow.' Now, it is certainly evident that a literal person could not be crucified or put to death at three places at once, viz., Jerusalem, according to the four Gospels'; in 'Galatia' (Gal. iii. 1), and 'Sodom and Egypt' (Rev. ix. 8); this cannot be the truth of the matter! Scriptures are indeed the Truth of God, but not in the letter but only in the Spirit, and the words spoken of Jesus-'they are spirit and they are life,' and not to be understood literally at all. The Truth, then, is this, that 'Jerusalem,' 'Golgotha,' 'Calvary,' 'Sodom and Egypt'-the meaning attached to these names-all centred in One-the 'earth,' the individual character or mind in which Truth was crucified and resisted, as it is written, 'Truth (the Divine Principle) is fallen in the streets,' i.e., the understanding was darkened-'over all the earth '-for the 'appointed time' and purpose of Infinite Love, that It (the 'Truth') might 'spring out of the earth,' and be made manifest, when the winter was over and gone.

And so Truth—the 'Light of Life,' the 'Son of God'—became the 'Shield and Buckler' of the 'Man of God,' in whom all things are gathered together for fulfilment, whatever is written ALL centre THERE. Here is the 'mind of Christ'—the 'Wisdom and Power of God!' and what cannot the Wisdom and Power of God effect? Is there anything too hard for Him? What, then, cannot the Power of Truth perform, for it is Almighty as God is Truth!

What parable, what riddle-be they ever so hard to be understood by the 'natural mind'-but the Omnipotent Truth can most easily solve, and penetrate into the deepest arcana of the Scriptures, removing mountains with a Word! 'drying-up rivers (of error) with the soles of her feet,' yea, 'subduing nations, kingdoms and powers,' and 'making a show of them openly,' i.e., exposing the naked truth of all those Scriptures that heretofore, before the Lord (the Truth) came, governed, enslaved and terrified the mind. And what is the naked truth? Why, saith the Zion of God, it is, that God is Love, was never anything else, nor can be to all eternity! He loved man in himself (i.e., pure nature) from eternity, and to eternity He will love 'man'-His own creation. This Truth is Great and Mighty above all things of darkness, as it brings to light all 'hidden things,' and so through Christ, i.e., through Truth, we can do all things and 'tread down all the power of the enemy,' and 'nothing shall by any means hurt us, -for eternal life is secured. . . . So the grand Climax, the glorious Secret of Shiloh the 'Sent' of God is, that there is now no more curse, no more devil, hell or death! for it pleased Infinite Wisdom that, in one ordained for that purpose, all the threatenings of Scripture might be fulfilled, that there the 'storm,' 'hail' and 'tempest' should wear itself out, and then Jesus (the Truth) should rise up in the vessel, and command a great calm. The 'Gift and Calling of God is without repentance,' i.e., He turns not back from His Word to give us Eternal Life; and Christ Jesus is made unto us the 'Wisdom of God' (see I Cor. i. 30), and this Wisdom saith in the Book of Proverbs, 'By Mercy and Truth iniquity is purged'; here then we have a Key-text that opens all the mysteries of the 'Blood (or "Life") of Christ, which cleanseth us from all sin'; and the simple naked Truth is, that our Maker, our Father, our Friend, and our God never charged us with any sin at all, we were always just what He would have us be; it was our own thoughts upon His Word, that accused us and made us think ourselves 'wicked'; but 'let the wicked forsake his thoughts,' and 'Behold the Lamb of God (Innocent Truth) that taketh away the sins of the world,' i.e., of false imagination, and we who do believe do enter into rest by receiving the Word of Truth. 'Reckon ye yourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord,' i.e., account yourselves as God accounts you; He doth not charge you with any sin, then why charge yourselves? Your very infirmities, as you call them, are indeed blessings in disguise; therefore the Man of God, Zion, and his children can say, 'Most gladly do we rejoice in our infirmities, that the power of Christ may rest upon me'; and another Scripture says, 'Let the weak say, I am strong,' and well may believers say so, for God is their strength, and 'through God (the Light and Truth) they do valiantly and tread down all their enemies, i.e., bring down every opposing thought to the obedience of Christ. Truth and Peace is 'our Lord Jesus Christ,' and to love Him is the command of God-and His 'commandments are not grievous,'-- 'Thou shalt love the Lord thy God with all thine heart.' For His Love is displayed in the fulfilment of all His prophecies in His 'elect one,' whereby the Truth of all the mysterious allegories is brought to light, which is the 'Deliverer,' viz., Divinity worked into humanity, whereby the Scriptures receive their fulfilment exactly as God decreed and foretold through His Prophets, bringing the CERTAIN KNOWLEDGE of complete Redemption and deliverance from all evil, and all who will be instructed by the 'Spirit of Truth' now born in Zion, will be made partakers of this great blessing, with everlasting life and peace. So saith the TRUTH OF GOD.

April 21, Year 13 of Truth.

'IF we would be Lovers of Truth we must always look upon all the Scriptures-however historical they may appear-as Inspiration from God, who in this manner called things that are not as though they were.' And whatever is written therein, is for the instruction of the Man of God, 'sent from God, whose name was John,' but the mind into which He is sent is weakness, therefore is baptized with water. This condescension of the Divine Principle to the low estate of the human mind-the individual mind or 'world'-was expedient 'to fulfil all righteousness,' viz., that all things that were written might be accomplished, and the mind rise in union with the Divinity, and be for ever one with the Lord. And it is to this God-like work-the Fall and Rise of God (the Light and Truth) in the appointed Instrument-the whole of the Scriptures relate, and the only way to come at the truth of any text in the Bible is to open it with this Key-the Key of the House of David, the 'Beloved,' the 'Man after God's own heart,' who is the Great Angel or Intelligence that descended unto the earth, and to him was given the Key of the deep mysteries of God; and when we can bring all things to agree in one, then we come to the knowledge of the Truth.

C. BRADLEY'S DREAM.

[N.B.-First anniversary of Zion's departure, March 12, Year 12.]

March 12, Year 13 (miscalled 1838).

I DREAMT this morning (past one o'clock) that I was in a calm and heavenly state of mind, sitting by a smooth sea, when Ten Ships, quite new—which I was given to understand were made by a Superior Power,—came and glided gently by me, and formed themselves into a wooden wall or barricade; I was inwardly informed the Ships were built for me, that I was next to Zion, and that I must command and conquer with them. But I most sensibly felt my inability and want of courage and resolution, to which I was answered, that at God's appointed time I should not

be wanting or deficient in either wisdom or courage, and that the Ships should form themselves out of the wall again, and then I should sail with them into the land of the Turks and conquer them; and that when I was in the Promised Land, at the head of a very few people, I should cause or command them into a great multitude.

The interpretation of this to my mind is now as follows:— The Ten Ships represent the Ten Divine Properties, as explained by Zion (see Vol. II. pp. 111, 112) or (in figures 1, 0) Wisdom, who is One (1) in Herself, united to the Mind which was as Nothing (o) till That was attached to it; and this is done by a Superior Power, viz., Christ, who is the 'Wisdom and Power of God.' And the gliding gently upon the sea, is to represent Wisdom sailing in the mind, now made a smooth sea by Jesus (the Truth) who has calmed all its fears. And the ships forming themselves into a wall or barricade, is to show the diversified operation of the Spirit of God in the mind-yet still it is the same Spirit. See 1 Cor. i. 4-6. And it is written, 'He turned the sea into dry land,' and again, 'The sea was a wall unto them,' and also, 'I will be a wall unto them,' etc., and as a wall firmly built upon a Rock or solid foundation is fixed and unshakable, so the Faith of man (of which the Ship is a type, see J. S.'s ' Warning to the world') is firm and fixed, so that the mind exclaims, 'O God, my heart is fixed, my heart is fixed, therefore will I sing and give Thee praise'! and the power of the soul being strengthened with this Almighty principle in the inner man, is strong and steadfast as a wall of brass. The feeling my inability and incapacity to command, is to represent the weakness of the creature, and to teach the noble doctrine of entire dependence upon God, i.e., Light, Love and Truth, for such indeed He is to us. The sailing to Turkey to conquer, signifies we can only conquer all the letter of the Word, the cruel literal reading of the Scriptures, by Divine Wisdom, who knows the 'secret of the Most High,' and is conversant with Parables, and discerns the subtlety of speech and dreams and dark sentences, and can give the interpretation of all signs and figures. Lastly, the 'Promised Land' means the enjoyment of the Truth in the mind, and if we give up our wills to be directed by It only ('though its beginning were small, its latter end shall be great'), our few ideas of wisdom and Divine things will be multiplied to a vast and continually-increasing number.

When I was informed 'I was next to Zion,' I felt in my dream as if I was not so, and that it was no use flattering me (as I thought it to be). But now the Truth is opened to my mind thus:-Zion is the Divine Wisdom, and every believer who gives up to the Spirituality of the Word is next to Zion, and that it is only through 'a voluntary or false humility' that we refuse to own Wisdom as our ' Next of kin'-our Kinswoman; but now-'having boldness of access into the Grace of God,' the Divine Light wherein we stand-we are no longer 'foreigners and strangers,' but are 'brought nigh by the blood of Christ,' which is the Life of the Word, and our fellowship is with the Father and with His Son Jesus Christ, i.e., we are reconciled to the Word in the letter, which is the 'Father,' by the Spirit of it, which is the 'Son of the Father in truth and love'; and we can gladly obey the Divine injunction which says (Provs. vii. 4), 'Say unto Wisdom, Thou art my Sister, and call Understanding thy Kinswoman.'

And to whom am I indebted for this interpretation, and for the opening of all dark mysteries, but unto the Divine Wisdom that dwells in Zion Ward, that 'ever lives to make intercession for us,' though J. Ward is here in person no more!

'SUFFICIENT UNTO THE DAY IS THE EVIL THEREOF.'

April 22, Year 13 of Truth.

THESE words are written in a Book called the 'Gospel according to Saint Matthew' (vi. 34), and never were words more misapplied than they are, and the very sense of the sentiment (according to the Spirit) contained therein, turned into nonsense by the quibbling of the 'unstable and unlearned,' who 'wrest this, as they do also the other Scriptures unto their own destruction' and discomfort (see 2 Peter iii. 16). And this is done because they know not or forget that Word which says, 'Judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness.' 'Ah, but' (some may say) 'surely we may and can judge of so plain a Scripture as this and all such!' Well, be it so, you can as you think, that only proves

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that you are 'wiser in your own conceits than' He who declared, 'The words are closed up and sealed till the time of the end'; besides, as you acknowledge yourselves 'wicked sinners,' the Scripture says, 'What hast thou to do, to take My Word into the mouth'; so if you are not 'wise' above what is written, you will own that you had nothing to do with the Scriptures, much less to presume to 'judge' about anything written therein, as it is declared that 'man's thoughts are not as God's, nor His ways as man's.' 'The people that should be created shall praise the Lord'; for all that ever was penned by the Prophets was for the GENERATION to come, mentioned in Ps. cii. 18, therefore none had any right to judge of the Scriptures until Messiah came, who is the 'Generation and Re-generation,' and who alone can tell us of all things that 'pertain unto life and godliness.' 'Ah, but,' (some may say) 'you are wandering from the text, let us come to the point in hand.' Well, well, don't be in a hurry, it will be proved quite soon enough for you, that you know nothing at all about Divine things; and it was your over-eagerness to get at the Truth before the 'appointed time,' has made you take this Scripture in the literal sense and say, 'Sufficient unto the day is the evil thereof,' when it is plain that the good alone could be sufficient, which signifies 'that sufficeth, or is enough to satisfy necessity, able and capable.'

Ah but, say you, I thought it meant that every day had its sufficient evil, without our anxious care added to it. But, Friend, don't you now perceive that by your comment you have quite altered the reading of the text in question, which says that sufficient is the evil, whatever that might mean. Now, in order to come at the real meaning of the passage, we must remember that all the Scriptures were written for one man, of whom it is said. ' You only have I known of all the families of the earth'; and of course the words of the text are addressed to this character, in whom 'all things' were gathered for fulfilment; and in the verses preceding the text he is warned thus, 'Therefore I say unto you, Take no thought for your life what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air, for they sow not neither do they reap, or gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?' Verse 33—'But seek ye first the kingdom of God, and His righteousness; and all these things

shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself.' The 'discerning' mind will perceive from this Scripture, that the Divine Principle or Power (from the Eternal Source) became one with the human mind in which It came, and was clothed with its deficiencies and necessities, immersed in its gloomy forebodings and anxieties about its future, and was thus a partaker of its ignorance and unbelief, and became 'alienated from the life of God,' being shut up (in the mind of the creature) unto the faith that should after-Ward be revealed; and while in this state disobeyed the Divine injunction 'Take no thought for your life,' or for the 'morrow' or future, how it should be fed and clothed, etc. For take notice, 'Jesus'-now in the 'lowest parts of the earth' -was 'made (thereby) lower than the angels,' i.e., than the 'Visiting Spirits,' which are the 'fowls of the air' and 'lilies of the field,' giving pleasurable ideas and joyous feelings in the mind, but not knowledge, for to that 'they are dead while they live'-in pleasure, and are 'destitute of the Truth.' But here the Son is advised to reflect and consider, that if God his heavenly Father fed these various visitations which did not sow to, or understand the Spirit, neither could they reap life everlasting, how much more will He feed you, 'O ye of little faith, Are ye not much better than they?' (see Heb. i. 4).

'You cannot by your thought add one cubit to your stature,' and so indeed it proved, for the Divine Spirit having become one with the human mind, thought as it did, that it must be very 'religious' and a strict observer of all the outward ordinances, and yet the Soul felt its want of spiritual meat and drink and clothing; and the Word saith to it, 'Your heavenly Father knoweth ye have need of these things.' But being ignorant (with the creature) of God's righteousness, the Soul sought with all its might for salvation by the 'deeds of the law,' i.e., by outward ceremonies, and observances of every kind, as they were 'commanded' or spoken of in the letter; and going about thus to establish his own righteousness he was filled with SELF-SUFFICIENCY, he thought he must do so and so, and live after the strictest sect of the outward religion, and 'thought it right to do many things contrary' to the Truth or Spirituality of the Word.

But when the 'Day' came, viz., the Light to 'try every man's work,' behold, all his store was destined for the fire as only fit to be burnt, and then was the Scripture fulfilled that 'Unto the

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day "sufficient" is the evil thereof,' for his former notions (that sufficed for the old world in religion) were the very 'evil' that the 'Day'—light exposed; and being unwilling or afraid to give up his old ideas of falsehood 'under which he had hid himself'—for he would cling to them as sacred and necessary, and 'sufficient' to prepare him to meet God, the Day Sun; yet this was the very cause of all the mental suffering and woes that came upon him, for his strife and dispute with God as to what was right and true; and to this stage of the spiritual combat the words in Job xx. 21 apply—'There shall none of his meat be left; therefore shall no man look for his goods.' Verse 22—'In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.' Read on to the end of chapter.

Thus did he (the 'chosen' Man of God) find by heartfelt, extreme, and the most bitter anguish of spirit, that what he thought was 'sufficient' to the day, was the evil thereof; for that 'sufficiency' arising from his own thoughts, and following the vain opinions of men in their 'religious' notions, were the 'things the nations of the Gentiles sought after'; and relying upon and believing in the letter of the Bible was the 'husks that the swine do eat'; it was their meat and drink and clothing, and with it they were fed to the full. And the command was—to the Son

and he was given up to a 'reprobate mind,' and was the 'backslider' in heart. But it was 'expedient' that the Man of God should go through all this torment and distress of mind, that 'many'-all his ideas-should be purified and made spiritual, and that he might know the Truth. His own righteousness or 'sufficiency' is now overcome, for he sees the Word fulfilled in himself, as written in 2 Cor. iii. 4-6-'And such trust have we through Christ to God-ward; not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.' And if any ask, 'By what authority doest thou this'-'Who is sufficient for these things?' (2 Cor. ii. 16.) viz., to explain the Bible; The answer is, 'The Spirit of Truth' that 'searcheth all things,' is alone sufficient, and this 'Grace'-bestowed on nature in the person of Zion Ward-'is sufficient' for him and all (2 Cor. xii. 9). For 'He who hideth can find,' and this is the sum of the matter.

[There is palpably a double signification to the word 'sufficient' as used in the passages quoted, i.e., it may be taken in two senses, or understood in two ways, just as Zion has instanced in the 'transgression of the law,' and 'the flesh,' etc., he being 'made all things to all men.' So that the Scriptures (in the actual process of fulfilment) bear a different application from when they are definitively fulfilled, and finally finished and done with, wherein they all become one. Then we may read this passage as referring to the evil day (see Amos vi. 3 and Ephes. vi. 13) of the Fall, when the sufferings lasted for the appointed time—the 'small moment' (though eternal to the sufferer) that sufficed for the destruction of the evil principle, and purification of the human spirit from guile and falsehood, to 'live anew in Christ.'—C. B. H. February 19, Year 75.]

'THE RIGHT HAND OF GOD'-NINEVEH, ETC.

Signifies the Spirit of Truth that 'doeth wondrously,' or it is the strength of God put forth, or the power and knowledge of His Word made manifest in its working and use in the weak human creature (typified by the left hand), as it is written, 'My Strength is made perfect in weakness,' and, 'When I am weak' (i.e., sensible of my own impotency, shown by the left hand) 'then am I strong'; for being fully sensible of my own infirmities, there is nothing to hinder Christ (the 'Wisdom and Power of God') from working within me; therefore the Man of God (for whom all the Scriptures were written) rejoices in his own impotence and inability, 'that the power of Christ might rest upon him.' And as the right and left hand are the natural limbs of mankind, only the one subordinate to the other, yet acting together, so the Divine Nature in and with the human make One Christ, manifest in One Person, as the two hands belong to one individual.

But until man 'came to himself,' as you read of the Prodigal Son, he was so ignorant that he 'did not know his right hand from the left,' as you read of the Ninevites; and at the first, though ordained to be the Man of God (as 'Nineveh' means 'Handsome' or a 'Dwelling'), he was as a child, and thought and spoke foolishly and might be called a 'Ninny'; but in the progress of the Divine Science he was destined (as he grew) to come to the knowledge that God is Love, and all the fears of an angry God were done with, as it is written, 'When I became a man I put away childish things,' and therefore is no longer frightened by the stories and threatenings of the Bible in the letter of it, but turns all the Word into its true, proper spiritual meaning, and thereby become a true Ninevite; having lost all his former wisdom, which indeed was nothing but foolishness, as said of him, 'Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him'; for the 'Law' (the Word in the letter) 'was his Schoolmaster' to bring him 'to Christ'—to true Wisdom and understanding, and he was flogged with many stripes until he 'learnt obedience by the things which he suffered,' the 'rod was for the fool's back' till he gave up his self-wisdom or folly, and self-will. And by the punishment he learnt to divine-became spiritual, and then could bring the Truth by rightly dividing the Word, the chaff from the wheat, or letter from the Spirit. And as the word Nineveh means a city, fair and beautiful, so now the spiritual meaning of the Word becomes his Master and his Lord, as it is written, 'One is your Master, even Christ;' and in this experience worked by God in the City of Zion, all that appeared ugly and terrifying in the Bible or recorded Word is made clear, beautiful and agreeable.

For the spirituality of the Word is the Divine Woman Wisdom—the Eve or the Even—the Equal Balance of the Truth, and then the understanding mind is found to be the 'principal thing,' and it refuses the 'old wives' fables' only listened to by children.

And now the character in whom this work was done 'Nineveh,' and of him it is written, 'Thou shalt be called a City of Truth;' and see Ps. xlviii., also Job iii. 22,- Fair weather cometh out of the North, God is wonderful in working'; the North signifies man under the 'carnal mind,' cold towards spiritual things, and yet the Clear Truth comes out of the mind through the operation of God upon it, for the two Opposites coming together fulfils all righteousness, and all the Truth of Scripture is accomplished by this union of God and man in Spirit or mind. The South represents God, the North, man-the 'appointed' man; and as the Scripture says, 'When the South wind bloweth there is heat,' so it was-the heat of Love, the 'overshadowing of the Holy Spirit'; and the Light gave him the 'tongue of the learned, that he might speak a word in season to him that is weary'-whose mind has been wearied and worried with the dreadful threatenings and puzzling sayings of the Scriptures in the letter, and Wisdom now calls such away from all the false teaching, to yield to the Doctrine of Truth and Love-the Right Hand.

Then, to 'dwell in God' is to accept the Light and Truth made manifest, for God is not a Person but a Spirit—a Living Almighty Principle, and when we are principled therewith then we 'dwell in God, i.e., Love, and God in us,' and 'what can separate us from the Love of God which is in Christ Jesus our Lord,' who is the Emman-uel (God-with-us), the Divine Emanation from the Eternal Source of Wisdom, Love and Truth, taking upon Him our nature, which was done in the mind of Zion, so that we might become joined to the Lord as One Spirit with him, and know the Divine mind and will and be made partakers of the Divine Nature here, in our minds, which is the sure foundation of Eternal Glory.

April 27, Year 13.

This morning I was considering what little progress the

^{&#}x27;And one said unto him, Lord, are they few that shall be saved?

And he said unto them, Strive to enter into the straight gate,
for many shall seek, and not be able' (Luke xiii. 23, 24).

Divine Truths that Zion brought are making amongst men, nay, I might say none at all; and the few people that professed to believe, evidently decreasing in numbers, while Priestcraft lives and increases, and the multitude eagerly follow the leaders that 'teach them to err,' and they that are led of them come to an end, for they have not eternal life, but are extinct at the decease of their animal bodies; and not having the knowledge of the Truth they 'perish' (as the Scripture says) 'for lack' thereof.

Yet the Word in the letter of it, declares that 'every knee shall bow'; that 'all nations shall come, and worship God'; that 'the earth shall be filled with the knowledge of God'; and in Rev. vii. 9, it is said, 'A great multitude which no man could number, of all nations and kindred and people and tongues, stood before the throne and before the Lamb, clothed in white robes with palms in their hands.' Now, it is only in the spiritual understanding of the Scriptures according to the Wisdom of God in Zion, that the real truth of them can be known, and all things made plain to the mind that bows to receive the light of them, as it is written in Prov. viii. 9, they are 'plain to him that hath understanding, and right to them that find knowledge'; and such alone can explain every mystery they contain, and by their knowledge can make right every seeming wrong. Now, this character (who hath the Divine understanding) we are pointed unto in 1 Cor. vi. 5, at whose coming 'every man shall have praise of God'; then to him-who is here called 'The Lord'—all the Scriptures 'are plain'; and this spiritual Man or Mind is the 'Throne of God,' and it is in this mind all the various Divine ideas flowing from the Eternal Mind, play their parts as in a Theatre. See 1 Cor. iv. 9.

And Shakespeare, who was, like many other Poets, etc., a strongly-visited character (unknown to themselves, the Visitation of God acting in various ways according to the natural genius of the Instruments), says, or rather the Spirit by him said, 'This world's a stage, and all the men and women in it merely players'; which is perfectly true as a type and figure, for all that has been transacted in this sublunary scene was a shadow of the operations of the Divine Spirits or Principles in God's world, i.e., in the mind He intended to govern and unite unto Himself, after Good and Evil (Comedy and Tragedy) had been performed there.

Now these New thoughts or ideas from God keep continually multiplying, till they become numberless—'which no man could count'; for their variegated beauty would assume so many forms

from the different visitations (of the same Spirit) of all nations and kindred and people and tongues, that the 'carnal mind' in man could have no idea of, or even account them of any worth, for such cannot receive the things of the Spirit, because it seeth them not. But the listening auditors who have the 'seeing eye' and 'hearing ear' can applaud the Actors in the mind of the 'chosen one,' which are 'men and angels'-the Truth of God in its varied forms, and give 'honour to whom honour is due'; and such who have the 'eyes of their understanding opened' will soon perceive that none but the 'spiritual mind' can 'discern the things' which be of God. So the number that no man could count that were before the throne,' does not allude to literal people, but to the Divine Truths given forth by the immortal, eternal and invisible God-man, expanding more and more to all eternity! Here is the 'innumerable company of angels' (spoken of in the Epistle to the Hebrews) that compose the Church called Mount Zion, viz., the Divine intelligences that filled the mind of him who was chosen for the 'habitation of God through the Spirit'; and to this countless number of 'pleasurable ideas for man' the following texts of the Sacred Allegory directly point: 'And Joseph' (which means 'fruitful' or 'increasing') 'gathered corn as the sand of the sea, very much, until he left numbering; for it was without number (Gen. xli. 49). 'Who can count the dust of Jacob, and the number of the fourth part of Israel?' (Numb. xxiii. 10.) 'Of the gold, the silver, and the brass, and the iron, no number. Arise, and be doing, and the Lord be with thee' (1 Chron. xxii. 16); this is a direction to Zion, and all these minerals are types of the progress of the Work of God in his mind and the multiplicity of knowledge gained by 'searching into the deep things of God,' of whom it is written in Job v. 9-'Which doeth great things and unsearchable; marvellous things till there be no number.' Again Ps. cxxxix. 17- How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand,' i.e., the 'exceeding great and precious promises that we might be made partakers of the Divine nature,' which is Wisdom, Love and Truth, for that is Divine, the true 'Soul' of man, or 'Joseph's Cup'-the Nature which divines all the mysteries of God. Here, then, is Solomon of whose wives (that means his connections with Divine Wisdom) it is said, 'There are three score queens

and four score concubines, and virgins without number' (Cant. v. 8); such is the majestic splendour of the Divine Principle in the mind enthroned in judgment, that reigneth in and with the understanding of the New-created Being, that 'of his understanding there is no number' (Ps. cxlvii. 5). And to the same subject the Word points in Hosea i. 10, and Rom. ix. 27, where it saith, 'The number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered'; which metaphor sets forth the countless multiplying of the Divine Light that 'remains for man'—the 'Israel of God'—the Man of Light; for, as Light Love and Wisdom spring immediately from the Eternal Source, so the mind being 'joined to the Lord, is One Spirit,' and existeth to all eternity. And it is of this character also the Word speaks in Ps. lxxi. 14, 15, and Ps. lxxii. 15-'But I will hope continually, and will yet praise thee more and more. My mouth shall show forth Thy righteousness and thy salvation all the day; for I know not the number'; and this continual hope is 'Christ in you the Hope of Glory'; and again it saith-alluding to the individual mind that Wisdom chose for her dwelling-place or habitation,—'You only have I, known'; and who can tell the blessing that mind enjoys where the Eternal Wisdom constantly resides, turning everything into gold, i.e., pure spiritual Truth! Who can count the numberless 'myriad-minded' pleasures that arise from 'the exceeding greatness of God's power to Us-ward who believe, according to the working of His mighty power' (Ephes. i. 19). For it is to this 'Ward,' where God sits or dwells and rests in, that all the Scriptures allude; where the 'I AM THAT I AM' is settled, as written in Isa. xxi. 8—'I am set in my ward'; yes, and from there alone can the Truth be known, and from nowhere else; for though the animal being by name John Ward is no more here in person, yet the Mind of the character chosen of God to be His companion, His co-worker here below to accomplish His purposes on the earth, is 'exalted' in knowledge above all others, and to this 'Joseph's sheaf'—the mind of Christ and Ward united—all must bow, or they will never have any corn from the land of Egypt; 'but he that eateth of the bread which the Son of Man (viz., the Offspring of God in humanity), shall give him, shall live for ever.' For here, and here only, are blessings without number, and the language of the character is beautifully foretold in Ps. xl. 5—' Many, O Lord my God, are thy wonderful

works which thou hast done, and thy thoughts to Us-ward, they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered';-for God is the Spring in the mind of the creature, and the mind is thereby made the 'Man'-'the Man Christ Jesus'; that is to say, Divine Wisdom governs in the mind of 'This Man,' who is now 'sat down at the right hand of God, where there are pleasures for ever more.' Thus the Man of God is in the 'grand secret, and rests in the bosom of his Father and his God, in ever-increasing Wisdom and happiness; and this is the LIFE OF God in the Soul of man-Zion Ward, who 'was dead but is alive again, and behold, he lives for ever more '-in God and God in him, for 'the Gift of God is Eternal Life,' and this LIFE continually increaseth with all the increase of God, and of its 'increase and peace there is no end'; and to that may justly be applied the words of the Poet, viz., 'It lives through all life, extends through all extent, spreads undivided, operates unspent.' And every believer that receives the Truth in the love thereof, partakes of the same LIFE, and consequently are 'Heirs of God, and joint-heirs with the ever-blessed Son'; for Eternal Wisdom has so decreed, and none can alter it.'

[It is seen clearly from this, that our Faith does not rest in outward numbers, nor is the Grand and superseding Principle of Eternal Truth to be measured by counting its adherents in the world. For many have sought and striven to enter this 'strait gate, and narrow way'—as exemplified in Zion—by many and curious devices in 'religion,' but all were in the 'broad way,'—the 'door in heaven' not being 'opened' (Rev. iv. 1), i.e., the 'Few'—Wisdom, Love and Truth—not having broken their way through the earthly properties of the human mind; and it was only by dint of hard striving—the giving up himself entirely to the Spirit's guidance, that Zion at last was enabled to enter, even the death and annihilation of his former being altogether; but then his Soul (the 'Few') was saved alive, and through this doorway all may pass into the Spiritual Kingdom, and there is 'no other way.'—C. B. H. February 25, Year 75.

ON 'FRINGES' (Numb. xv. 37-41).

Not anything that was ever given by Inspiration of God (as all the Scriptures are) was ever penned in vain, and however simple many things therein mentioned may appear to the 'carnal mind,' and even 'foolishness,' yet it is through ignorance of the spiritual signification of these simple figures, and what lies couched in them, that the 'Wisdom of God is foolishness with men'; for they cannot 'discern' the Mind of God in the various similitudes, because these things must be 'spiritually discerned,' or they cannot be seen at all. And as 'God is a Spirit,' of course His inspiration is spiritual, consequently 'The Bible' is a Prophetical and not Historical Book, and 'the things which are seen' (viz, the types themselves) 'are temporal,' but the meaning of them, which are 'the things not seen' (by the carnal mind), 'are spiritual and eternal.' Now, the understanding of these metaphors was to yield instruction and pleasure to the mind, 'in the Days of the Messiah,' and men would then 'live' (as the Rabbins foretold) 'in the contemplation of the Divine mysteries'; and 'to be spiritually-minded is life and peace,' for the Spiritual Mind or Man is 'our Lord and Saviour Jesus Christ,' that changeth or transforms every figure and similitude, however mean and unnoticeable in the letter, into the 'glorious body' of Truth. And 'Christ' is declared to be the Truth, and also 'Our Life and our Peace,' and unto this Christ—the Spiritual Mind—we are to look, as it is written, 'Look unto Me, and be ye saved; for I am God and there is none else; beside Me there is no Saviour.' Then, it is only by looking upon the Bible in a spiritual light that we can be saved from the bondage and fears of the literality; and viewing the Scriptures in the 'Newness of the Spirit,' our eyes are opened to behold the 'wondrous things of God's law,' and we know that 'the Law is spiritual,' and therefore the law (said to be given by Moses) had an ulterior signification, and the outward observances, etc., were only held forth as 'shadows of good things to come.' Now, whereas the Word says, 'The Lord spake unto Moses, saying,' etc., we are not to suppose this as an historical account of such an event, for keep in mind it is Inspiration of God; the man 'Moses' is declared to be the 'meekest of all upon the face of the earth,' and the signification of the name is 'drawn up out of the waters'-'drawn forth'-'taken out,' and in the explanation of the name the whole

mystery of all the writings of 'Moses' will be opened to every discerning mind, and 'the humble shall hear thereof and be glad,' for they partake of the 'meekness' of Moses, who is no other than 'Our Lord Jesus Christ,' of whom the Spirit says, 'Come unto Me all ye that labour and are heavy laden. Take my yoke upon you for it is easy, and My burden for it is light. Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls'; then such can sing the 'Song of Moses'-the Servant of God, and the 'Song of the Lamb,' saying, 'Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify Thy Name? FOR THOU ONLY ART HOLY; and all nations shall come and worship before Thee; for Thy judgments are made manifest' (Rev. xv. 3, 4). And this Song-which maketh melody in the understanding-simply means the triumphant Victory that the 'Meek' and innocent Truth gains over all the former erroneous principles, engendered by the 'oldness of the letter'; but now 'Judgment is come forth unto victory,' the battle is won, the work is done-' It is finished !' and we have nothing to do but sit down and enjoy it, 'none making us afraid.' For all the curses and threatenings in the Word are subdued by Joshua-the Saving Truth opening our understanding of the Scriptures, so the mis-understanding no longer tyrannises over the mind; for 'they that are after the Spirit mind the things of the Spirit.'

Now the 'New Song' is sung with the 'Spirit and the Bride,' even Praise unto the God of our Salvation, who has 'brought forth the Topstone' (which means the completion of the Building) 'with shouting-Grace, Grace to It!' and this is effected by the 'Grace' that is now 'brought unto us by the revelation of Jesus Christ'; which 'revelation' shows plainly that 'Christ' is not any bodily substance at all, but the substance of 'things hoped-for'; as it is written, 'Ye know the Grace of our Lord Jesus Christ, who though he was rich yet became poor for your sakes; and being found in fashion as a man (remember, the Mind is the Man), he humbled Himself and became obedient unto death, even the death of the cross'; so that his mind (in this state) was crossed, and 'his judgment taken away,' for there was 'no judgment in his goings,' and he was led captive by the ignorance of the human mind (in which he came, with whom he had united and become one) at its will, until he 'wandered where there was no way,' and at last gave himself up to black despair; thus was be 'delivered up unto Satan'—the 'carnal mind,' 'that the Spirit might be saved,' when the Day-light came. Here was the 'meekness of Christ'—the Divine Principle condescending to become One with the mind of the creature, and through partaking of the weakness thereof, 'Jesus' sank lower and lower (where 'no standing was') till he was enclosed in the low dungeon, and engulfed in the horrible pit of darkness and death! and yet, not to murmur or complain against God, and to say, 'Thy will be done, not mine' (as a man)! surely this was the 'Moses,' the meekest-hearted of all upon the earth; and he is declared in Deut. xxxiii. I, to be the Man of God, i.e., the 'man sent from God, whose name was John,' for whom all the Scriptures were given, that he might be perfect.

Now, it was foretold by the Spirit that God would 'guide the meek in judgment' (Ps. xxv. 9), and it is written, 'Now the man Moses was very meek,' etc. (Numb. xii. 3), then here is the character of whom it is said, 'The Lord lifteth up the meek' (Ps. cxlvii. 6), and 'God arose to save all the meek of the earth' (Ps. lxxvi. 9), so when the Word says, 'The Lord spake unto Moses,' it simply means that the Light (which is 'the Lord,' for 'God is Light') guided the mind in judgment—'talked with it by the way'—by which it is 'drawn up out of the waters,' viz., of error, 'the pit and miry clay,' and the New Song put into the mouth, as it is written, 'Praise waiteth for thee, O God in Zion'; and again, 'Praise thy God, O Zion, who redeemest thy life from destruction, and crownest thee with loving kindnesses and tender mercies.'

And whereas 'Moses' is represented as being ordered to 'speak unto the children of Israel,' this, in the first place, is to show forth the office of the 'Mediator' between God and man, the Man Christ Jesus; the 'Daysman' spoken of in Job ix. 33, that opens all the mysteries of the recorded Word, by which the mind becomes acquainted with God, and has 'fellowship with the Father, and with His Son Jesus Christ,' and thereby is 'reconciled' to the Word in the letter.

It follows then, as a matter of course, that the command or law of God to the children of Israel, bidding them make fringes upon the borders of their garments, etc., is spiritual, like all the commands of God. Then the 'children of Israel' are the Divine perceptions—the offsprings of the 'Overcoming' Principle

—God the Light, in humanity, 'removing the veil' of darkness that 'covered' the face of the Scriptures, and struggles out of the night of ignorance into the Day-light of the Word, which is the 'beautiful garment' of Zion, and then the mind being joined to the Lord, is one spirit, and is called 'Israel'—the 'Prevailer with God.'

The fringe or border of a garment is made to be an ornament or finish, and to attract attention; and the Spirit of Inspiration uses the figure to represent spiritual knowledge, not after the manner of 'Scribes and Pharisees' who 'do all their works to be' seen of men, making broad their phylacteries, and enlarging the borders of their garments' (Matt. xxiii. 5); but those that walk after the Spirit, who live in the Spirit, have 'taken hold of the skirt or garment of him that is a Jew'-inwardly and by faith, who has had the old covering ('not of the Spirit') taken from him, and is clothed with a 'change of raiment,' even the 'best robe'—the 'garments of Salvation and Robe of Righteousness' (Isa. lxi. 10). And all the expressions of outward ornamental figures mentioned throughout the Scriptures, are only designed to delineate the glories of the inward or 'hidden man of the heart'; and what must be the glories of the invisible state, when all the things of this visible life and nature, are but mere shadows of what God has prepared for those that love the Light.

To conclude,—although volumes might be written upon 'Fringes' and the 'Garments' alone;—we may hence learn that as a 'riband of blue' is a token of truth and victory, so truth, Spiritual Truth bears the victory over all things in the letter of the Word, and is 'a garment to cover all, made without a seam,' inter (not outer) woven throughout, for plain, innocent Truth is alone the Ornament of the mind, and that is 'Jesus Christ' here called the 'Fringe,' who is alone worthy to be remembered and looked upon; and to bow to this is to submit to Truth, and that is yielding to God, which gives to us the Ornament (or Fringe) of 'a meek and quiet spirit,' which is in the sight of God (i.e., of the Hero who gets it) of great price; far surpassing all the tinsel and outward adorning composed from the letter of Scripture, which can only last for a season—being only a mere shadow—and then is no more. But to 'understand a Proverb and the interpretation,'—the 'words of the wise, and their dark sayings,'-is said to be 'An Ornament' (or adding) 'of Grace unto the head, and chains about the neck ' (Prov. i. 6, 9).

Here is the emblem of pure Truth, which is Immortal when received in the love thereof throughout all the powers of the mind; for this was written for the generation to come—a 'people that should be created to praise the Lord'; then henceforward, since we know the Truth (brought by our Zion, our Leader and Commander), let it be our garment and the fringe of it too—let our Ornaments be the real thing, not counterfeit, and so to us the words will most strictly apply (as the children of Zion), 'Ye shall know the Truth, and the Truth shall make you free'; and 'If ye continue in my Word' (viz., in the Spirituality of It) 'then shall ye be my disciples indeed.' Therefore let us not start aside, one jot or tittle, from being 'spiritually-minded,' for that alone 'is life and peace.'

SONG.

'GLORIOUS things' of thee are spoken,
Zion—City of our God!
He whose Word can ne'er be broken,
Form'd thee for His own abode.
On the 'Rock of Ages' founded,
What can shake thy sure repose?
With SALVATION'S walls surrounded,
Thou art safe from all thy foes.

Here the streams of 'living waters,'
Springing from Eternal Love,
Flow, to cheer thy Sons and Daughters;
And all dread of want remove:
None can faint, where such a river
Freely pours their thirst t' assuage;
Blessings which—like God the Giver,
Ne'er shall fail from age to age.

SAVIOUR!—if in Zion's City
Thou record our worthless names,
Let the world deride or pity,
We may well endure the shame.
Fading is the 'sinner's' pleasure,
All his boasted pomp and show,
Solid joy, and lasting pleasure
None but Zion's children know!

Joy to the world! the LORD is come!!

Let earth receive her KING;

Let ev'ry heart prepare Him room;

Let all creation sing—

Behold, He's come! He's come to bless

The nations, as their God;

To show the world His Righteousness,

And send HIS TRUTH abroad.

[A happy design of Zion's chief disciple, to portray, in this taking measure, the 'strength of Salvation' secure and unalterable, made over to us without reserve by the Coming of the Promised 'Son'—the Divine Spirit of Love and Wisdom—into His own individual human-nature Zion; in whom 'the earth received her King,' and 'all creation'—the new-created Life or Being—the 'Holy Thing,' sings the 'good news and glad tidings' foretold in all nations by the Prophets of old, and now completed and realised in 'the Man Christ Jesus.' Happy indeed, if we bend our thoughts towards the Lord in His holy City, for He looks therefrom in love, and 'worthless' as we may think ourselves in nature, will make us 'worthy of all praise' in recognising His eternal presence in 'the Beloved'—Zion.—C. B. H.]

'ONE THOUSAND POUNDS REWARD.'

A THOUSAND pounds will be given by the writer of this, to anyone who will prove to the satisfaction of the 'Bench of Bishops,' that 'ALL Scripture is given by Inspiration of God'; and is not history.—C. BRADLEY, 10 Digbeth, Birmingham June 22, Year 14 of Truth (1839 of error).

[Inserted as an Advertisement in the Yorkshire Paper entitled 'The Northern Star,' of that date.]

My intention in advertising the above, is to cause inquiry among the literal 'Christians,' who profess to believe in the Bible as an *Inspired* Book, and yet read and receive the greater part of it as *literal* history, which could not then be inspired, for it required no inspiration from God to pen a record of events. But the Scripture saith that 'Holy men of old wrote as they were moved by the Holy Ghost'; consequently all 'Scripture' is given by inspiration of God, and cannot be historical at all.—C. B.

[Scripture passages relative to the Spiritual Revelation of Jesus Christ, in a man upon the earth, in the 'latter day.']

I Tim. ii. 5, 6.—'For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.'

Rev. xi. 8—'And their dead bodies in the street of the great VOL. XVI

city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.'

Phil. ii. 7—'But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.' iii. 20—'For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.'

Heb. ix. 26—'But now once in the end of the world hath be appeared to put away sin by the sacrifice of himself.'

Ps. lxxxix. 19—'I have laid help upon one that is mighty; I have exalted one chosen out of the people.' Verse 22—'The enemy shall not exact upon him, nor the son of wickedness afflict him.' Verse 27—'Also I will make him first-born, higher than the kings of the earth.'

- I Cor. xv. 20—'But now is Christ risen from the dead, and become the FIRST fruits of them that slept.'
 - 2 Tim. iii. 16, 17—Fundamental texts of Shilohism.
- 1 Peter i. 13—'Hope perfectly for the grace that is to be brought unto you at the revelation of Jesus Christ.'
- I Cor. iv. 5—'Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.'
- 2 Thess. ii. 2, 3—'The day of Christ is at hand. Except there come a falling away first, and that man of sin be revealed, the son of perdition.'

LINES FROM THE 'NORTHERN STAR.'

(Copied July 29, 1838, by C. Bradley, Senior, Year 13.)

'ABOVE all things get knowledge; the greatest power that tyranny has to cope with is the power of thought, it eludes all the carnal weapons and the strongest fortifications of despotism, and overthrows the best-laid schemes of our aggressors. The man whose daring thoughts and words of truth may subject him to the vengeance of power, may be imprisoned, despised, and forgotten, but the emanations of his intellect will survive the dissolution of his frame. Each noble thought will form a centre for intellects, will be multiplied by voices yet unborn, will progress to eternity in infinite forms, kindling the torch of myriad minds, till that

great prophecy is fulfilled, that 'Knowledge shall cover the earth, as the waters cover the sea.'

[Applicable alone—in true import—to the 'Man of God's counsel,' who only can communicate the THOUGHTS OF GOD to his fellow-beings on earth, which must accomplish the illimitable designs of Divine Wisdom. For however great, high, and ennobling the thoughts raised up in mortals from time to time are, they have served but for their purpose here, and could never initiate any into the Divine Life, this was ever beyond their scope and reach. Therefore the mind and will of God must be made known by new and celestial thoughts, through a spiritual mind or man, and the *Infinite* knowledge thus displayed will cover all earthly thoughts, as an overwhelming Ocean of Love.—C. B. H.]

TRUTH.

Know thou the truth, and it will make thee free From Priestcraft's strong degrading tyranny; Think for thyself, reflect, compare, and prove; Then you'll find out that God is only Love,

Who sees us without fault or foible— So saith the God that gave the Bible,— He saith, we're spotless in His sight,— And what HE saith must sure be right.

Let not that horrid thought e'er cross thy mind That God to thee can ever prove unkind— For God is ceaseless, everlasting Love. Then let this Spirit ever in thee move— And walk and talk, and in thee constant dwell; Thus driving from thy mind all fears of Hell.

To one sole object all the Scriptures point—Without that 'Man' your mind is out of joint, Your understanding's lame, you cannot walk; And your 'religion' is but empty talk.

The 'Man' that's meant is sure the 'Man of God'!
Not a mere animal of this earthy sod,
But Spirit of Spirit—God of very God!—
And He alone explains the written Word,
Showing at once the Spirit of the Book,
Who is the SAVIOUR to whom all shall look.

For beside God, no Saviour can there be, He was—He is—and to Eternity Is the same—the very only God of Love! Compare, reflect, this truth you soon will prove; His actions may appear at times unkind, But HE IS GOD, and thou thyself art blind. lxiv

APPENDIX

For all thy blindness is mercy unto thee, For without darkness, thou could'st never see, For 'tis from darkness God commandeth Light, Then darkness is the means to give new sight.

And Love is a consuming and devouring fire, 'Tis all that we do want, or can desire. Nothing but Love remains where Love can dwell, So the mind is happy in the midst of Hell!

And what is Hell? O 'tis a blessed place,
Where God displays to man surprising Grace,
This Zion knew and bles't his stars for it,
That e'er he fell into the doleful pit.

See Vol. VI.
pp. 234, 235.

But who is Zion? may the querist ask,

Is it a man, or is the word a mask?

It is a man whom 'no man seeketh after,'

Who endured all; the Battle fought and won—

And the Great Angel cried—'Now IT IS DONE!'

'But what is done?' I hear the reasoner say,
'For sin and sorrow bear the only sway
In this vain world!' But stop, that is not true:
For 'sin' and 'sorrow' no man ever knew
But he on whom it fell—the 'Appointed' one.
... Until the Fiat went—' LET THERE BE LIGHT!
Which chas'd away all sorrow and all sin,
And a new world of Light did then begin;
Leaving behind it in the 'Land of Nod'
All that disgrac'd the character of God.

And what is God—but Truth and Light and Love, So said the Spirit of the harmless Dove That now descended on the 'Man of God,' When he had left the dreary Land of Nod, Where indeed 'MANKIND' had never trod.

The 'plagues of Egypt' on him spent their force; And then he mounted on a pure 'White Horse,' And the 'armies of Heaven' now followed him. For the created 'God' did then begin To lead them FORWARD, conquering all their foes, Trampling on 'death and hell' with all its woes.

See Vol. I. p. 162.

ONWARD they march'd to Ward, the battle field, Their motto FORWARD till their foes did yield, And turn'd about—with faces Zionward—Cursing their 'former King' and his black guard—Their literal 'Christ' and 'ministers' of sin, Who by 'enticing words' did take them in.

But even this by Love was all decreed, Error must pave the way for Truth to lead, Or no enjoyment could there ever be, For that must spring from contrast—Misery! Here's the grand secret of JEHOVAH'S plan, By which He gave the Spirit of a 'Man' To His Beloved One, and it UPWARD rose, And DOWNWARD cast for ever all its foes.

[Though these lines may appear irregular, and merely a facility for rhyming, to casual readers; yet many important Scriptural truths find apt expression in them, which those conversant with the letter of the Bible will discover, in the new application of the language. It is certainly a practice with those who look outward only, and see no visible change, to exclaim, 'What is done?' forgetting that 'God is a Spirit,' and His design is to make us spiritual, and not dependent on external events, or influenced by means of visible things being done, which only tend to confirm us in literality and temporal con-But now we abide as 'seeing Him who is invisible' -through His Image, Zion-and knowing that ALL IS DONE in the world of spirits, which must eventually operate (by mental change) in the material world of animal beings.—C. B. H. November 2, year 75. See Epistle, October 11, year 7, Vol. XIII. (printed), pp. 238-254.]

DREAMING. [See Vol. II. pp. 278-280.]

I HAVE often noted myself, and heard it also from others, that there is more apparently real and substantial enjoyment experienced in dreams, than was ever known in the common life of the animal man, whether it be in seeing, feeling, hearing, tasting or smelling. And I have asked, Why and wherefore is this? and the first answer that my mind (my inward monitor), gave me was, 'Why all things are types.' Types of what? Why of the Father or Great Eternal MIND, and of what those will enjoy eternally, who are 'absent from the body, and present with the Lord,' becoming then Spirit of His Spirit; 'tis only then, when we 'doff this mortal coil' (as Shakespeare said) the unknown world appears, and ah! it is indeed a World spiritual and substantial, compared with which, this present is an 'airy nothing'; for all spirituality is substantiality, for God is a Spirit that gives immortality to the freed spirits so that they 'pass their lives in dreams away, in visions of eternal Day'; for God is a 'Vision of Peace' passing all understanding .-C. BRADLEY.

TO TIMOTHY EAST.

June 16, 1839.

SIR,—I perceive from the Birmingham Journal, that at the noisy Meeting at the Town Hall, you acknowledged yourself as

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once being an 'infidel,' thereby wishing to convey to that tumultuous assembly, that you were now no longer such. Now, since you have become what is called a 'Preacher of the Gospel,' I most distinctly charge you with infidelity of the very worst kind, and in order to make good this-my assertion, I charge you with talking and prating and affirming 'things of the Law' of which you know nothing, for the 'Law is spiritual,' whereas you have promulgated that it was temporal, and related to the mere thoughts and actions of the animal man; and you have dared with the most unwarrantable effrontery, in Steelhouse Lane Chapel, to pass off your nonsense upon the Sacred Scriptures as the Word of God. Albeit God never sent or spoke to you, nor commanded you, but His Word exhorts quite contrariwise, thus:—' Judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the heart; and then shall every man have praise of God.' Now, had you not been a most hardened infidel, you would never have dared in face of so plain a Scripture, to 'preach' your thoughts (which are 'not God's thoughts') upon His mysterious Word; especially as the God of Truth says—to the 'wicked,'—'What hast thou to do with my statutes, or to take My words into thy mouth, seeing thou hatest instruction, and casteth My Words behind thy back.' This is evidently your character, as well as of all your coadjutors, as you acknowledge yourselves 'wicked' and 'miserable sinners' before God, every time you 'pray' as you term it; and you disregard the most direct injunction given by the Spirit of Truth, as above.

Therefore Sir, whether you will hear, or whether you will forbear, I shall tell you the Truth—and 'count me not an enemy' for telling it, that your present 'infidelity' is obvious and shameless, or you would never presume to speak a word the Lord has not spoken, by holding forth your opinions on the Bible, as if the events recorded therein had actually taken place on the earth, and 'preaching' therefrom doctrines that slander the character of the God of Love and make Christ the 'minister of sin.' For in reading the Scriptures in the mere letter thereof, you have murdered their true meaning, as it is written, 'The letter killeth, but the Spirit giveth life'; and, 'God calleth things that be not as though they were'; and this at once proves the fallacy of all your doctrines from the letter of Scripture, and

your treating profanely—as history—that which is declared to be 'all given by the inspiration of God,' and therefore there is not one word of history in the whole of Sacred Writ.

I know this is the truth because the 'Spirit of Truth' has declared it, and I am 'foolish' enough to believe It, as saith the Scripture, 'If any man will be wise in this world' (viz., the spiritual), 'let him become a fool, that he may be wise'; but this 'foolishness of God'—that is 'wiser than men,' will 'turn the wise men backward, and make their knowledge foolish,' and they will 'perish in their folly,' for they will go on still in darkness—they will not understand that 'Wisdom' (the Christ of God) 'is the principal thing,' and to be allied unto Wisdom is Immortality.

But the 'ministers' (the 'leaders' of the people, by the transgressions of education, or 'for filthy lucre's sake') will 'cause them to err,' and they that are led of them will be no more at the death of their animal bodies, as the Scripture saith (Isa. xliii. 17), 'They are extinct, they are quenched as tow,' and 'the heavens shall vanish away like smoke' (Isa. li. 6).

For what communion hath light with darkness—or 'Christ' with 'Belial'?—or he that believeth all Scripture is given by Inspiration of God, with a daring infidel 'minister' who speaks from the Holy Writings or Book, as if they were merely history.—Yours, A Christian Believer.

A COLONY.

June 21, Year 14.

This comprises a company of people transplanted from one place to another, in order to cultivate and inhabit it (vide Bailey's Dictionary), and as the Scripture saith 'the things which happened aforetime were for insamples' (1 Cor. x. 11), so the emigrating of people from their own country to a foreign land, was a type to prefigure that 'Israel'—the Man of God, would 'desire a better country, even a heavenly one'; that he would emigrate or depart from his own old country (the doctrines he had been brought up in, of the mere letter or husk of Scripture), where he was likely to perish with hunger, to the 'Land beyond' the seas, where there would be plenty of employment and abundance of enjoyment in the contemplation of the Divine

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mysteries—the 'deep things of God' which are only to be 'spiritually discerned.'

Therefore when Zion spoke of a 'Colony' of the Believers, he did not mean that we were called to leave our country and transport ourselves temporally; but 'his words are Spirit and Life,' and pointed out to us under this figure (see Acts xvi. 12), the blessedness to be enjoyed by Zion and his children, no longer 'serving in the oldness of the letter, but in the newness of the spirit'; this is the Colony—the 'better' country, the 'Promised Land'—the 'Land flowing with milk and honey,' the 'sincere milk of the Word,'—that is, we derive sweet and satisfactory enjoyment of mind from the breaking open of the hard parables of Scripture, merely by emigrating out of the letter into the spirit -out of Egypt into Canaan, and this is that better country which God has provided, where all is happiness and peace, for 'to be spiritually minded is life and peace,' present, future and eternal, the 'peace of God which passeth all understanding'—the Life of God in the soul of man to all eternity.

'THE THRONE HAD SIX STEPS' (1 Kings x. 19).

This—like all other Scriptures—must be applied to the 'Man of God,' the Messiah, in whose experience every passage of Sacred Writ received its fulfilment. The text shows plainly to the spiritually-minded, that the 'Throne of God'-which is His Judgment seat in the mind—could not be ascended (attained to) all at once, but only step by step, as the Light became brighter and brighter, illuminating the eyes of his (the Messiah's) understanding, through which he became spiritual to discern all things that are of God. And as it requires an exertion to go up steps, so it symbolises the enlargement and exercise of the mental faculties, before he could be firmly fixed upon the Seat of Judgment. A child just beginning to walk could not go up steps, because of its weakness, and so through 'weakness' of judgment, Christ—the Divine Spiritual Light was resisted at the first, even unto death; for 'foolishness' (i.e., unequal judgment) 'was bound up in the heart of the child' (Prov. xxii. 15), i.e., in his understanding the Word in the 'oldness of the letter,' but the 'rod of correction' (the judgment of God) 'drove it far from him'; for in his childish state he thought that the Word of God was con-

demnation to himself, instead of against the sinning principle of error and delusion, and thus being filled in his own mind with his own devices, he sank down into the pit-of absolute misery and despair, attracting to himself all the woes and curses men-tioned throughout the Bible, and there upon his wretched head the 'wrath' spent itself, till there was 'no more curse'; and then having learnt obedience by the things he suffered, he 'put on the Lord Jesus Christ,' i.e., he clave to the 'Wisdom and Power of God, which opened to him all the dark mysteries of the Word that heretofore confounded and condemned him. Now he 'put away the childish things' he had formerly believed in, and became a 'man in Christ,' and was enabled to go upward, step upon step, until he had ascended to the Throne of Judgment, and could condemn the letter of the Word that had killed all his hopes of eternal life. Now 'Zion was redeemed with judgment,' and this Spirit is the Son of God-for God is a 'God of Judgment,'-Light and Love; this is the 'King Immortal and Invisible,' of whom it is written (Prov. xx. 8), 'A King that sitteth in the throne of Judgment scattereth away all evil with his eyes'; which simply means, that when the spirituality of the Word reigns predominant, and is become a settled and fixed principle of the mind, then all the evil of the letter of the Bible is scattered into nothingness by the eyes of the understanding-the Divine light of Truth; and so 'the steps of a good man'-i.e., a God-man, for God alone is Good—'are ordered by the Lord' (Ps. xxxvii. 23 and 31), and 'the law of his God is in his heart; none of his steps shall slide'; i.e., when the Spirit of Truth which giveth Life, gained the ascendancy in the mind of Zion, he could never more backslide again into the fabulous belief of the mere letter.

For he now knows that 'the fear of the Lord is the beginning' (the first 'step') 'of wisdom or knowledge' (Prov. i. 7) of the commandments of the Lord, which is the doctrine of Life; and they that do the things that please Him, shall receive the fruit of the Tree of Immortality; and 'in all wisdom is the performance of the law, and the knowledge of his omnipotency.' Read Ecclesiasticus (Apoc.) xix. 18-20. And now all power is given to the man of God—the spiritual Mind, and he is conversant with parables and opens the mysteries of all the figures and 'deep things of God,' for they are all 'plain to him that hath understanding' (Prov. viii. 9), that 'doth meditate good things in wisdom, and that reasoneth of holy things by his understanding; for

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Wisdom' (the Gift of God, which is 'the principal thing') 'taught him, for *in her* is an understanding spirit' (see Book of Wisdom, Apoc. vii. and viii.)

And to that Spirit the mind of Zion was united in the 'holy bonds' of spiritual wedlock, and 'he that is joined to the Lord is one Spirit.' Now 'the Lord is that Spirit,' and to His 'beloved' one Zion, whom He has 'chosen for His habitation,' He 'declareth the things that are past and for to come, and revealeth the steps of hidden things' (Ecclesiasticus. xlii. 19), by which he ascendeth upward to the Kingly Throne—the 'Throne' of Judgment, for 'The Lord is King in Zion, there He sits in His Ward, and directeth his steps (Prov. xvi. 9).

And though as to outward visibility 'Ward' is no more, yet his Word being the 'Word of God,' endureth for ever, and 'he hath left us an example that we should follow his steps'—by stepping out of the letter into the spirit of the word; and thus 'walking in the steps of our father Abraham,' we become the 'children of Abraham,' and are and shall be blessed with him, here and to eternity.

[An example of how the 'children'—instructed of the Father—can find abundant Wisdom in an apparently trivial text, and thus demonstrating what lay hid in the whole. For the grand riddle of the Scriptures being opened to our understanding by the ever-blessed and indissoluble Union, enables us to ascend from point to point, with new views and fresh discoveries at every step up-Ward in the Divine Science, which is infinite and inexhaustible as its Eternal AUTHOR.—November 7, Year 75.]

THE MEANING OF TEMPERANCE.

TEMPERANCE, as the Scripture says, 'is the fruit of the Spirit'; . . . therefore the True Light of Scripture, received into the understanding, is the 'Witness of God' ('the Spirit witnessing with our spirit') that testifies to us that the Word or Law of God is all of a spiritual and not of any temporal or literal signification; but this the carnal mind discerneth not, neither can it discern the Scriptures to be altogether a Spiritual Book—'the Book' of God; for it considers all the law contained therein in a temporal point of view; and the 'things which are seen' (by the 'carnal

mind') 'are temporal, but the things which are not seen are spiritual and eternal.' . . . And it is only when the mind can 'see light in God's light,' that it becomes spiritual, and 'he that is spiritual discerneth all things that be of God,' that the words written in Scripture were never intended by their great and glorious Author to be understood in any temporal manner, and the only way to come at the real meaning of Scripture is to follow the direction of the Spirit of Truth, viz., to 'compare spiritual things with spiritual'; therefore to be temperate according to the mind of God, is to 'abstain from all appearance of evil, and to avoid fornication, for this is the will of God, even your sanctification' (1 Thess. iv 3, and v. 22); which simply means, that we must on no account whatever 'murder' the truth of Scripture, in using it unlawfully by speaking of it temporally, for it is written, 'Thou shall do no murder'; and we must not suffer our minds to be in any wise captivated with the Word in the letter, nor let its outward attractions of language allure us, but avoid such fornication,' i.e., any connection or cohabitation with this deceitful spirit, for this is the will of God that we should be set apart entirely from the letter and live and dwell in the Spirit of the Word, which is the meaning of 'sanctification.' And it is written that God 'has set apart him that is godly for himself' (Ps. iv. 3), i.e., he that is spiritual; made free from the law of sin -the mere literal reading of the Bible, which entangled the mind in the yoke of bondage, and a 'fearful looking for of indignation from God'; but now a 'new heart and right spirit' is given, to 'know the things that are freely given to us of God,' viz., all things that 'pertain to life and godliness,' for the 'Gift of God '-the blessing that proceeds from Light, for 'God is Light' - 'is eternal life,' and 'in Zion' (and no where else) 'God commandeth the blessing, even Life for evermore.' For Zion had to suffer for his own intemperance and excess in eating and drinking the Word to his own condemnation or damnation, 'not discerning the Lord's body' was a spiritual body, but being given up to a reprobate mind, i.e., 'delivered unto Satan that he might learn not to blaspheme,' or slander the Name and character of the God of Love. And the letter or 'law' had dominion over him so long as he lived, or believed in the gross sense, and was the 'law of sin and death' to him, until he turned a Teetotaler, abstaining entirely from receiving and believing the Scriptures literally, and his intellect then became cleared from the sad

effects of his former drunkenness, . . . and when the resolution was formed in his mind to become temperate then he gained the 'fruit of the Spirit,' for the mastery (over his old self) could not be obtained without, as it is written, 'Whoso striveth for the mastery is temperate in all things' (1 Cor. ix. 25), i.e., all things recorded in Holy Writ, and 'all things are of God.'

Then the 'temperate' man 'abstains from things strangled and from blood,' and, as the Spirit by Paul says (I Cor. x. 25), 'Whatsoever is sold in the shambles, eat, asking no question for conscience sake'; i.e., he devours the letter of the Word which is slaughtered by the Spirit's sword, having 'no more conscience of sins'; and the Truth being revealed, has no questions to ask. And the 'Man of God' nourished on this spiritual diet, is 'asa lodge in a garden of cucumbers' (Isa. i. 8), for all the hard sayings of Scripture are harmonised by the 'indwelling of the Spirit'; and the 'good heart,' the right understanding refuseth all meat and diet but that which keeps the mind in a sound state, and at perfect peace with God. See Ecclesiasticus (Apoc.) xxx. 23-25.

Thus the real 'temperate' man is 'acquainted with God, and is at peace, and thereby good comes unto him' (Job xxii. 21), for 'the Lord has spoken good concerning Israel,' and Israel 'means an Overcomer, and 'to him that overcometh' (saith the Spirit) 'will I grant to sit with me on my throne, viz., of Judgment, and 'Zion is redeemed with judgment'-from the 'vain conversation received by tradition from the Fathers,' viz., the spirits of error and confusion who have palmed off upon the world 'old wives' fables' for the Truth of God. . . . So by abstinence the Messiah is 'made perfect,' as it is written in the Book of Wisdom (Apoc.) 14-16—'He was made to reprove our thoughts; He abstaineth from our ways as filthiness,'-i.e., from the 'filthy and vain conversation,' founded on the 'oldness of the letter,' which killeth the Spirit—the Truth. And it is to the temperate Man (the Messiah), and all who receive the Truth in the love thereof, that 'A Paradise whose fruit endureth for ever' is promised, when 'the faces of them which have used abstinence shall shine above the stars' (2 Esdras vii. 55), for 'as many as are led by the Spirit are the Sons of God,' and they 'abstain from fleshly lusts' (viz., from carnal connection with the Scriptures), 'which war against the soul' (1 Peter ii. 11). Then 'temperance is indeed the fruit of the Spirit,' firstly to Zion the Man of abstinence, who by

suffering learnt to abstain from all appearance of evil, refusing the letter and receiving the spirit of the Word, therefore God 'gave not the Spirit by measure' unto him, for he drank it without measure, being filled therewith; and secondly, the children of Zion—the Disciples of Wisdom—drink of the same spiritual wine (the Essence of the Word) that cheers the heart of God and man, and makes them sing with the spirit of understanding, making 'melody in their hearts unto the Lord.'

'DULL AS A POST.'

A MAN that will not permit his mind to march forward—'forgetting the things that are behind'—but is determined to remain stationary, his intellect will soon become dull as a post, i.e., 'standing stock still.'

'BOWING BEFORE THE HOST.'

In foreign Catholic countries it is a usual custom, when the Priests carry the 'Eucharist' or Sacrament through the streets—in case of any plague or other disaster—to raise the emblems above the people for them to bow down to, and it is then called 'Exalting the Host.' Now this, like all other 'religious' observances, is a type worked in the minds of men (unknown to themselves) by the Unseen Power, to prefigure that so should the 'people of God' bow in mind to the real 'Body of Jesus,' who is 'the Way the Truth and the Life'—the substance of every prophecy and ceremony; for Truth is 'the Messiah' and is 'A Host in itself.'

'PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD' (1 Thess. v. 21).

August 30, Year 14, of Truth.

This Scripture, like all others, is spoken to and for the Man of God, and it points out the mental anxiety and trouble he would experience in learning the spiritual arithmetic, for 'the law was his schoolmaster to bring him to Christ'; but before he came to know that the 'Law was spiritual,' he had to learn to unit all the figures in the Bible (both of speech, and numerals)

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backward and forward, and then to ADD them up correctly in their spiritual order, subtracting therefrom all the covering of the letter, and all his former literal notions, that he might MULTIPLY in the spiritual light.

But this was a sore trial and sad task for his mind at first, for he had to unlearn all that he had ever been taught—from the 'traditions of his fathers,'-and was as 'ignorant as a beast' before God, the Light, nor could any sense of spiritual things be driven into his skull-which was the 'Golgotha' where the Light was resisted—until he was severely 'chastised,' according to the Scripture—'A whip for the horse, a bridle for the ass, and a rod for the fool's back'; but this 'scourging' was all in Love that he might become 'a wise son' and know his own Father 'who scourgeth every son whom He receiveth'; for 'though he were a Son yet learnt he obedience by the things that he suffered.' And being a child, was 'under tutors and governors till the time appointed of the father,' viz., when he became proficient in the 'Rule of Three,' and could clearly prove that 'Father, Son and Holy Ghost—these Three—Make One true God in perfect unity; which simply means Faith, Hope and Charity, these Three Divine Principles, progress and grow in and with the mind, until he became One with the Spirit. 'Now the Lord is that Spirit' to whom his mind was joined or married, and therefore 'partook' of the Divine Nature and Name; and is then a Master ('God') of figures, and having arrived at 'Practice' by much experience, is 'made perfect' thereby, i.e., spiritual; and now he can Unit, i.e., give a Oneness of Light upon all the Bible by uniting all the figures in their proper order; for he went down—by his suffering -to the bottom of every truth, as it is written of him (Ephes. iv. 9, 10), he 'ascended' above all the heights of mere man's wisdom, that every vacuum might be filled up, and even so it is, for 'all things' that were written—of the 'days of vengeance' and also of 'peace and joy in believing'—are all fulfilled in the Coming of the Lord (the Light) into the mind of John Ward, who was the 'appointed' Accountant for all, and thereby 'reckoned himself dead indeed unto sin, but alive unto God through Jesus Christ our Lord'; which name and title signifies that the true spiritual understanding has the dominion in the United Twain, viz., the Spirit of Truth and the purified human spirit of the being or mind preordained for that very purpose. And 'all things are gathered together in this Christ of God' (Ephes.

which Scripture plainly testifies the one object to whom all prophecy points, and is fulfilled in; and we see herein the 'sufferings of Christ' (the Emanation of Deity in humanity) 'and the glory that should follow,' for the prepossessed notions of the human being caused a mental conflict with the New Spirit from God, and consequent infinite torment of mind which comprehended every threatening and curse contained in Holy Writ of any country; and after going through this, the experience at last brings hope and its realisation, as the Scripture says, 'We are saved by Hope,' i.e., the unfolding of the mystery-'Christ in you, the Hope of Glory'; and this Glory is not outwardsomething to be performed on the body, to be seen with the bodily eyes-but an INWARD glory, and they who have 'angel's eyes' (viz., spiritual understanding) can see it, for such can see what the outward world cannot discern, even the 'Spirit of Truth,' which the Scripture saith 'the world cannot receive because it seeth him not.'

Thus Zion has spiritual knowledge and power above all others, to open the true meaning of all Scripture that was given in every age and clime, and by this he 'opens the Kingdom of Heaven—which is joy and peace in the Holy Ghost, the Spirit of Truth—to all believers' who can see that everything the Prophets ever wrote and said is fully and spiritually accomplished as God intended it, in Zion by all the experience he went through; so that there is no more curse or threatening of any kind standing against anyone,—'It is done!' 'It is finished!'

This Truth is Jesus—the 'Saviour' that makes 'free indeed,' and 'Grace reigns through righteousness unto eternal life, through Jesus Christ our Lord,' viz., the Messiah, who, when he came was to 'tell us all things'; and therefore the Scripture saith of him, 'All things are yours,' etc. (1 Cor, iii. 21, 22); and this being addressed to the 'Corinthians' shows that—as Corinth signifies 'satisfied,' ornament' or 'beauty'—all was accomplished by the operation of the Spirit of Truth in Zion. All things that were ever penned by the Prophets of old time alluded to one character, and that one was the Lord, and to the spiritually-minded there is proof, clear and positive, that 'the Lord'—the 'Redeemer' came to Zion Ward, and that 'He sat in His Ward' (Isa. xxi. 8), and gave him 'the tongue of the learned, and the pen of a ready writer,' for his MSS. and printed works manifest themselves to be of God, for no man ever spoke or wrote like 'this

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man,' and no man could do the works that appear, except God was with and in him; but he being made a co-worker with God, his study and object was to show himself a workman that 'needed not to be ashamed,' under the Supreme Power, rightly dividing the Word of truth, the 'newness of the Spirit' from the falsehood in the 'oldness of the letter.' . . . He now saw the truth of the Scripture which says, 'Our fathers inherited lies and vanity'; consequently he no longer saw or read the Bible as an history of events that ever had literally taken place, but all things that were written he saw fulfilled in himself by the Union of the Divine Light or Nature with the innocent (but ignorant) spirit of his mind, in all the mental anguish and experience he was caused to go through, to fulfil thereby all the Prophecies that ever were given. Though it has been the custom or fashion of the 'religious' world to consider the Scriptures in an historical way, believing that Christ had been, etc., but now with the 'Man of God (for whom all the Inspired Writings were given) 'the fashion of this world' (in respect of religion) 'passeth away'; he saw the deception-'deceiving and being deceived'-and that they made 'lies their refuge,' and 'under falsehood hid themselves.' the 'chosen servant'-who once 'highly esteemed' these thingsnow 'counted them loss for Christ'; and can produce, in the true spiritual manner, the Profit and Loss Account, for having been taught the use of all the spiritual 'figures' in Sacred Writ, he ascribes not the glory to himself, but to his Lord-the 'Brother of high degree.' And in this spiritual work of the 'dispensation of the Grace of God to You-Ward' (Ephes. iii. 2), he is not ashamed of the law of the Most High to exalt the 'Brother of low degree' to joint-heirship with the Son. 'Be not ashamed of reckoning with thy partners and travellers, or of the gift of the heritage of pounds, of exactness of balance and weights, or of getting much or little, and of merchants without profit' (sæ Ecclesiasticus (Apoc.) xlii. 1-7); for though he once profited falsehood, i.e., literal 'Christianity,' which is altogether erroneous, now he has no profit in those untruths, but is ashamed of such wrong principles, and yet 'not ashamed' to own his errors, and forsake them, it is just as the Poet Cowper describes (although not knowing the meaning or application),-

'When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.'

For he now discerned that it was his wrong-headedness or misunderstanding, that had crossified or resisted the Divine Light; but the sufferings entailed thereby brought him to obedience, and his former carnal ideas and principles are 'condemned to shame and everlasting contempt,' and 'the righteous' come forth from the grave of mental darkness where they were buried, into the resurrection of Life. Now, it must be kept in mind that 'There is none "good" or righteous but God'-for 'God is good'; but of the mere animal man or mind it is said, 'There is none that doeth good, no not one,' for the 'good that is done upon earth the Lord doeth himself,' and this 'earth' was the individual that 'heard the voice of the Lord,' and though disobedient and rebellious at the first (through ignorance), yet at last, by a series of mental agonies, was brought to yield itself unto God, and then became 'alive from the dead through Jesus Christ our Lord '-the 'Way, the Truth, and the Life'; for Christ is not a literal person, but 'THE WISDOM that cometh from above,' and in this all Good consists, as it is written of the Man of God-his language when in possession of this 'inestimable Gift'-in the Book of Wisdom (Apoc.) vii. 7-10- 'The Spirit of Wisdom came unto me, and I preferred Her before sceptres and thrones, and esteemed riches nothing in comparison of Her; neither compared I unto Her any precious stone, because all gold in respect of Her is as a little sand, and silver shall be counted as clay before Her. I loved Her above health and beauty, and choose to have Her instead of light' (the 'light of the wicked,' or 'wisdom of the world') 'for the Light that cometh from Her never goes out. All good things together came to me with Her, and innumerable riches in her hands.' 'She knoweth things of old, and subtleties of speech, and can expound dark sentences' (viii. 8). This Wisdom then is the 'Christ of God,' and to It the mind of Zion (the 'chosen' and 'prepared' one) was joined in marriage, as it is written, 'I am married unto you,' and 'He that is joined to the Lord is one spirit,' so here is the 'Messias who will tell us all things,' for now being blessed with a 'sure trust' and 'strong confidence' (which is the meaning of 'Messiah') in the Lord (the Light), he follows that Light, and a 'door of utterance' is opened unto him in the knowledge of the Spirit, to explain all the 'mysteries of the Kingdom of Heaven,' and now obeys that Divine injunction to 'Hold fast that which is good.' For by Grace (i.e., by Light) he was saved from all his foolish and terrific

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fears; for the Truth had 'made him free indeed from the law of sin and death,' and he 'stood fast in the liberty wherewith Christ had made him free,' refusing steadfastly to be 'entangled again' with literal 'Christianity,' which is the 'yoke of bondage'; and now he could take hold of God, i.e. 'eternal life,' and he 'holds fast' that which he hath and 'will not let it go,' and no man can take his 'Crown of Wisdom' from him, which maketh all things manifest.

Thus Zion—the 'Man of God,' the 'Messiah' is come, who tells us all things, and proves all things, and holds fast that which is good or God; there his affections are placed, there his love is set, fulfilling what is written of him (Eccles. (Apoc.) xxv. 11), 'The love of the Lord passeth all things for illumination, he that holdeth it whereto shall he be likened'; 'it enlargeth their rejoicing that love him, Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast' (i. 18, 19). 'Happy is the man that findeth Wisdom' (Prov. iii 13-18). And this is set forth by a certain Poet, thus—

'Happy the man who Wisdom gains,

Thrice happy who his quest retains.

He owns—and shall for ever own

Wisdom and Christ and Heaven, are One!'

Now we must observe in conclusion, that all visitations pointed to Wisdom's Disciple, and Her Disciple was taught to prove that 'all things' alluded to the inward Work of God in the mind of Zion Ward, for there was the Visitation of God which opened all the mysteries of the visiting Angels, and thereby he became Zion—which means 'Where the Lord visiteth'; and all other visitations are of no more use; but our God (as Zion says) 'will permit these in order that we may know wherein our great strength lieth,' for 'God is our strength and our Light,' and thereby we reject all inferior intelligence, we refuse to hearken to it or be led by it in any way,—according to the plain direction and warning of our late (in this world) beloved Leader, Zion Ward.

All outward 'wonders' and events but 'drive us deeper into our inward ground,' and 'Wisdom's children will only follow Wisdom,' for they know that all things are proved in and by Zion, and they are 'followers of God' (the Light) 'as dear children,' 'obeying from the heart' their spiritual Father's injunctions, and 'reject all divinations, witchcraft and delusion,' holding fast to that which is good'—the Divine Truth through Zion.

'JUDAH TRADED IN WHEAT,' (Ezek. xxvii. 17).

THIS 'Judah' is 'Joseph,' for all names belong to Zion the Man of God, and it is said of Joseph (which means 'fruitful' or 'increasing'), that he 'bought up all the corn in the land of Egypt,' and that when the famine became very sore, he sold the corn in exchange for the people's cattle, land, wife and children, so that all became Pharaoh's. Now this story, in its extended spiritual sense, represents to us that we cannot get the Bread of Life' but by giving up all our former possessions in, and dear attachments to, outward 'religions'; and as it reads that they all came petitioning to Joseph for corn in exchange for their possessions, it is to show that all who will eat of the true 'Bread' and live for ever, must receive the Word of Truth by the true Joseph, i.e., the Word of God from His Storehouse, not the Bible or other Inspired Writings as they are literally read, for the old way of reading the Scriptures, 'killeth the spiritual' knowledge which is concealed in the fables given by inspiration (2 Cor. iii. 6), but the Word is the Emanation or Offspring of Deity incorporate in man, 'God with us,' who opens and unfolds all the dark mysteries of the Sacred allegories, and this knowledge is only, in the first instance, possessed by the 'one' in whom 'all things are gathered together, and the 'iniquities' (or false judgment) 'of us all should meet.' And it is plain from the recorded Word, that this must be, and Blessed, for ever blessed be God! there has been in Zion Ward, the individual spiritual substantiality that removes the hand-writing of the Prophets, who in the 'ordinances and commandments' which they were directed to write, seemed to pronounce great curses, penalties and threatenings against us, but O thanks, everlasting praise be to the LIGHT, these terrific fears are for ever removed, for all of them were nailed to him, i.e., were driven into his mind, while 'enduring the cross' by his false imagination, till their force was spent; and those who receive the Truth are freed from the mere outside reading of the Bible, knowing that the chosen one, Zion, has opened the 'Kingdom of Heaven' to all Believers, which is a spiritual principle of peace, love and joy in the fulfilment of the Scriptures-begun and finished in him, and we now feel the truth of the inspired words (Colos. ii. 10), 'Ye are COMPLETE in him,' for all the 'punishment' or 'correction' (which is the meaning of the word 'Colossians')

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was endured by Zion, and these mental sufferings were the 'sufferings of Christ' in his humanity, and the 'glory that followed after,' is the 'True Light of all the Word of God.' So now in Zion Ward, and the 'children of Zion,'—Christ, the True Light of the Bible dwelleth, and reigns without a rival in the mind; and the Truth is the 'Lord God Omnipotent that reigneth' and hath the dominion over all spiritual error or falsehood. 'Alleluia,' i.e., 'Praise ye the Lord!'

Now the 'manifold wisdom of God' is seen by the unfolding (fold after fold) of all that was folded up-hidden in mystery under the letter,—through the instrumentality of Zion in his 'Ward,' who is the WORD OF GOD, as described in Rev. xix., which shows plainly the spiritual Individuality of the 'chosen' one-'His name is called the WORD OF GOD'; and the 'fierceness and wrath of Almighty God,' which ruled in the letter of the Word, was trodden underfoot by him, after having undergone in his mind all the tribulations occasioned by it,—'IT is finished,' and now transposed into TI, for he learns by all the mental sufferings to tie and knit all the Scriptures, with the 'Wisdom that cometh from above,' which is Jesus-Christ—not a person but a divine Principle, described in the Bible as 'our Life and our Peace,' and this 'life and peace' is the 'Vesture dipped in blood,' for 'the blood is the Life,' viz., the Spirit or essence or true meaning of the Word, which brings to the mind 'the peace of God which passeth all understanding' (of mere mortal man); and this true Knowledge that Zion has brought, reconciles us to God-the Word, the Interpreter that expounds the 'many things hard to be understood'; and this Word of God 'abideth for ever,' though 'Ward' is no more on earth. This knowledge of the Truth is the 'Bread of Life' (see John vi. 35 and on), so 'Jesus' is 'Judah' who 'traded in wheat,' that means his mind was occupied with the Truth, i.e., the 'finest wheat' cleanly thrashed, for 'what is the chaff to the wheat? saith the Lord,' and 'it is evident' (saith the Scripture) 'that our Lord sprang out of Judah,' which name signifies 'confession' or 'praise,' so in the 'appointed' Ward, where error was 'confessed and forsaken,' there Truth was received and praised; for there—in the mind of Zion—was 'the Mill,' that was turned by the wind, viz., the operation of the Spirit and Power of God, until the 'finest Flour' was produced for the 'unleavened bread of sincerity and truth'; for there the 'day of the Lord burnt as an oven, and all the proud and they

that did wickedly were burnt up' (Mal. iv. 1), that means, all the domineering and iniquitous (unequal) principles of darkness were destroyed by true Knowledge—the 'fire of the Lord's jealousy.'

So then, the Knowledge of the Truth—that all that is written is fulfilled in 'God-Ward'—is the 'Bread of Life,' the food for the immortal spirit to all eternity, and for all who come for it with a 'willing mind,' and there is enough for each for evermore. Well, therefore, is it written of Judah, 'Thou art he whom thy brethren shall praise'; for 'In Judah is God known, His Name is great in Israel; and there Light, Love and Truth (which is God) begins the New Era of Spiritual Life. Then the 'praises of God shall be continually in the mouth' of the children of Zion; yes—'Praise shall employ their nobler powers, while thought and life and being last, or Immortality endures!'—November 17, Year 14 of Truth.

A PECULIAR PEOPLE, ZEALOUS OF GOOD WORKS (Titus ii. 14).

To whatever part of Scripture we direct our attention, we must remember that 'ALL is given by inspiration and is profitable for doctrine, 'etc., i.e., to the 'Man of God,' Zion, as it is written, 'Say unto Zion, Thou art my people' (Isa. li. 16), and again see Ps. xli. 5, and this same Zion Ward is 'Israel,' of whom it is written (Numb. xxiii. 9), 'Lo, the people shall dwell alone, and shall not be reckoned among the nations;' and Deut. xxxiii. 28-29- 'Israel shall then dwell in safety alone,' etc., so then, the singularity of this 'peculiar people' (Israel or Zion) consists in being 'saved by the Lord,' as it is written, 'I will place My salvation in Zion, for Israel My glory, and the Redeemer shall come to Zion, and turn away ungodliness from Jacob';-which simply means, that the Divine Truth-the Spirit of the Wordthe 'Spirit of Life in Christ Jesus,' has set him 'free from the law of sin and death'; and thus 'Zion' is the peculiar peoplecalled 'out of darkness into God's marvellous light.'

This is it of which the 'Druses' were a type on the earth, a 'peculiar' people inhabiting Mount Lebanon; see the book

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entitled An Appendix to the Baron de Tott's Memoirs, wherein it is said, 'They were spiritualists that renounced all the false systems and creeds of all the "Religious" impositions, believing that all falsehood would one day be exterminated by the Apostle of Truth, whom they called Hamzah, which means the Offspring or Emanation of the Eternal. And this said "Hamzah" ought to be the glory of a Druse, viz., to reject everything (in religion) that the world receives, and to believe everything that the world rejects.' Now, this Visitation to this people-like all other Visitations—only pointed to Christ, the True Light, for 'to Him gave all the Prophets witness'; and that Light came to 'His own'-His Ward, who through ignorance at first rejected Him, for which he had to undergo inconceivable sorrows and mental sufferings, until he bowed in mind to the Light—the Spirituality of the Word, and for ever denying the letter of the Bible, which the world 'receive' in their 'wisdom,' wherefore they 'know not God.' And of this 'chosen one' the Scripture saith, 'Ye see Him, for He' (i.e., Christ, the Light) 'shall be with you and in you'; and 'this is the work of God' (i.e., the 'Good Work') 'that ye should believe on him whom He has sent'; and by receiving the Truth as the Saviour, he was built up a spiritual House, 'an habitation of God through the Spirit,' and 'where the Spirit of the Lord is, there is liberty,' the 'glorious liberty of the Sons of God.' So in him the Word is fulfilled which saith, 'The zeal of thine House hath eaten me up,' i.e., he became always zealously affected for that 'good thing that was promised to the House of Israel,' and the zeal of the Spirit of Truth, which has 'worked in him to will and to do of His good pleasure,' hath eaten up his former self, his old ideas, so that it exists no more

Now his zeal is according to knowledge, and the 'Peculiar People,' which are the 'children of God'—the Divine Intelligences within the mind, which is the Man, are 'zealous of good works' or of God's Work, viz., the sending of Messiah, making man a 'partaker of the Divine Nature.'

So then, the 'good works' of Scripture does not allude to any animal or outward morality and rectitude, but to the Divine Work begun and performed in the mind of Zion Ward, until the 'Day' appeared, 'unto which he did well to take heed'; and the Man of God proved his faith by his works, in that he made a sacrifice of his old self (Falsehood) at the shrine of Truth. 'Go thou (reader), and do likewise.' [See Vol. I. pp. 194-196.]

Year 15 of Truth, January 12 (1840, of Falsehood).

2 Peter i. 20— Knowing this first, that no prophecy of the Scripture is of any private interpretation.

Knowledge is the principal thing, because 'Knowledge is Power' that breaks down the strong walls of ignorance and superstition that have confined all within its barriers, so that they dared not to think or speak on religious subjects, but what they had been taught by the Priests—the leaders of the people, who 'caused them to err' by teaching their deluded followers that the Bible—for the most part—was a relation of facts literally performed, whereas the Truth is, that the Scriptures are not history at all, no, not any part of them, however they may appear as such. But God, in the way He caused His Word to be written, 'Calleth things that be not as though they were'; i.e., all given by Inspiration of His Spirit, therefore not any record of past events, but foretelling of things to come.

However, such was the strong delusion that infatuated all, that even the Messiah [the one 'chosen out of the people' for the Revelation of the Divine Nature], through the transgressing of education, was trained up in the superstition and mental darkness, like all the rest of the priest-ridden ignorant multitude of his species; but the command of God to him was, 'Thou shalt not follow a multitude to do evil' (Exod. xxiii. 2), yet such was the power of the strong delusion on his mind, that he verily thought he was doing right in holding fast the belief of historical 'Christianity,' and thus 'believing a lie' he was condemned (in his own thoughts) by the letter of the Word, and all his hopes of eternal life were destroyed; and as the Truth-the Spirituality of the Word was murdered thereby by him, so now the law must take its course upon the offender, 'Blood for blood,' for 'No murderer hath eternal life abiding in him'; and now as the deed was done, the 'law' sentenced him to die, saying, 'Surely this iniquity shall not be purged from you till ye die'; and thus in him was fulfilled the Scripture which saith, 'It is appointed unto man once to die, and after death the Judgment.' Which is clearly elucidated in Messiah's last printed Book, The Origin of Evil Discovered, pp. 15, 16 [Reprint, Vol. III. pp. 302-354]. Then, after 'the Judgment' is obtained by the 'Overcomer' of death, he receives the 'Morning Star,' as said in Rev. xxi. 7, i.e., the first point of true spiritual knowledge is gained, which was

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expedient for the 'Appointed One' to have before the rising of the 'Sun of Righteousness' within him, and this first point was, to know that 'no prophecy of the Scripture was of any private interpretation,' viz., that no private judgment of any individuals on the earth, could ever give or conceive the real meaning of the Word of Inspiration. No, no! 'He who hideth can alone find.'

But men (so-called) being 'wise above what is written' (viz, to 'Judge nothing,' etc.), have presumed to 'interpret,' or rather, to pick the lock of the Sacred Volume before 'the Lord' came, and thereby have denied the truth of Scripture and slandered the character of the 'Most High,' filling the minds with fear, and dread of punishment after death; and all the nearly innumerable foolish and blasphemous doctrines promulgated, are the dreadful consequences of the 'private judgment' of private individuals upon Scripture prophecy; whereas, had the plain injunction of the Spirit been attended to, they would never have meddled with the Sacred Oracles, but would have 'waited till the end,' i.e., the 'fulness of time,' when all things should have their fulfilment (whatsoever was written) in One character, viz., Christ, who is the Divine Principle of Love and Wisdom united to the weakness of the human mind of the appointed person, as foretold, 'My strength is made perfect in weakness,' then is 'gathered together all things in Christ'; and all Believers in the Truth reject all 'private interpretations' of the 'carnal mind,' and know that 'this only is the work of God, to believe on him whom He has sent.' And this One is the 'Lord' to whom Judgment belongeth, spoken of in 1 Cor. xiv. 27,28—' Let one interpret,' etc., and Gen. xl. 8-'Do not interpretations belong unto God'; and 'God is a Spirit' who alone can 'give us understanding in all things,' and that He does through His chosen Instrument Zion Ward (vide Ephes. i. 18, and Colos. i. 9), and the spiritual 'understanding' of the Bible is 'Our Lord and Saviour Jesus Christ,' which we could never attain unto but through the Appointed One-the Interpreter and Deliverer, thus proving that all private 'interpretations' are altogether wrong. Read Job xxxiii. 22 to the end, of the 'Interpreter-One among a thou-sand'; and the 'ransom' mentioned was, for the creature to give up and part with all the literal reading of Scripture, for the sake of the Spiritual and Divine understanding thereof, and thus 'the wicked is a ransom for the Righteous'; for the literality is but sand on which no

'foundation' could be laid, but the Building of God is a Rock, 'eternal in the heavens.' So the only character that could 'explain' the mystery of prophecy, was indeed a Public One, of whom it is recorded thus, in Eccles. i. 12-'I, the Preacher' (i.e., the Interpreter) 'was King over Israel in Jerusalem. And I gave my heart' (viz., My chosen one) 'to seek and search out by Wisdom concerning all things that are done under heaven'; and he pronounceth the sentence of condemnation upon the 'interpretations' of mere man, who 'walks after the flesh' instead of the Spirit, saying—of all such, 'Vanity of vanities, all is vanity!' Then the true Interpreter is 'Solomon,' of whom it is said, 'God put Wisdom into his heart, so that his wisdom exceedeth all the men that were upon earth;'; and therefore the Spirit saith in Eccles. (Apoc.) xlvii. 15- Thy soul covered the whole earth, and thou filledst it with dark parables; thy name went far into the islands, and for thy peace thou wast beloved; the countries marvelled at thee for thy songs and proverbs and parables and interpretations; by the name of the Lord God which is called the Lord God of Israel, thou didst gather gold as tin, and didst multiply silver as lead.' Now, this 'Solomon the Son of David' means the offspring of Love, Wisdom given to the 'Beloved' of God, who sought for Her, and prayed for Her to the Eternal Source, saying (Book of Wisdom, ix. 4), 'Give me Wisdom that sitteth by Thy throne'! and he was heard in the 'acceptable time,' for the 'Day of Salvation' was now come, and 'turned away ungodliness from Jacob,' i.e., wrong judgment from his 'struggling' soul, and he became a 'Man of understanding who attained unto wise counsels to understand a proverb and the interpretation, the words of the wise and their dark sayings' (see Prov. i. 5, 6). [And this Spirit of Wisdom is the 'Universal Teacher,' the Truth that shall be universal as error has been, and is neither hid nor 'private,' but open for all who will bow their minds and self-will to be taught of God-the All-wise.]

CATHECISM.

Q. Who was the first 'Man'? A. 'Adam,' of the earth and therefore earthy. Q. Who was the SECOND 'Man'? A. The 'Lord from Heaven' and therefore Heavenly.

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Q. What then are all the beings on the globe, that we have hitherto called 'Men and women'? A. The Scripture saith, that 'All the inhabitants of the world are reputed as nothing' in God's sight; and that 'If any think that they are something, while they are nothing, THEY DECEIVE THEMSELVES' (see Gal. vi. 3)—C. BRADLEY. March 18, Year 15.

THE following lines are copied from the 'Liverpool Mercury' of May 1st (1840), considering them as quite applicable to Squires, the 'Mocking Bird.'—C. B. [See pp. 185, 186 this Vol.]

'Of all the pests with which this world is cursed,
The sneaking Plagiarist is sure the worst,
The paltry Knave, whom all men should disown,
Steals other's thoughts and claims them for his own.
And what heaps more perdition on his soul,
He mutilates or murders what he stole.
Shall he be hang'd, drawn, quarter'd and dissected?
No! let him live, and live to be—DETECTED.'

'THE RIGHTEOUS ARE AS BOLD AS A LION.'

That means, the appointed instrument Zion-Ward, who at last through sufferings learnt obedience to the command of God, viz., to 'put on the Lord Jesus Christ,' and thus become 'The Righteous' or the Right Man, Christ-Jesus, and have 'boldness of access' into the Grace of God, the Light of Truth, in which he stood steadfastly defying all the powers of 'Hell,' which heretofore was as a 'roaring lion seeking to devour' all his peace of mind, and terrified him with dreadful apprehensions of everlasting torments.

But the Right principle, the Right I-dea is the 'Judge of all the earth,' i.e. 'of all earthly carnal ideas and notions; and 'Shall not the Judge of all the earth do right?' O yes, indeed! for it was right to 'put away childish things,' to cast off his foolish fears; it was right to 'put on strength'; it was right to 'shake himself from the dust,' and the slavish chains of bondage and ignorance; it was right to 'tread upon all the power of the enemy,' and finally to 'beat down Satan under his feet'; it was right to triumph over the Word in the letter—for 'the letter killeth'; it was right to embrace the 'Truth' as the Son of God which made him 'free indeed from the law of sin and death'; it was right to arise into the 'newness of the Spirit' by which all

'old things passed away and all things became new.' And it is right that Zion and his children should be bold to 'laugh at Satan,' and say, 'The Lord is my help,' I fear not what man can do unto me, for their speech is 'of nothing and their works are a thing of nought' (see Isa. xxix. 20, 21, and xli. 24); therefore it is right that, through Divine intelligence, they can trample upon all the doctrines of Hell and have them in derision, and can exclaim—among those whose 'trumpet gives an uncertain sound,' 'Ha, Ha!'—'O death, where is thy sting, O Grave, where is thy victory?' Thanks be to God (the Light) who giveth us the victory through Jesus Christ our Lord,' viz., the 'Wisdom and Power of God.'

And thus the Righteous are as bold as a lion, for 'Zion is redeemed with judgment, and her converts with righteousness,' and 'none can make them afraid,' for their heart, i.e., their understanding is fixed, 'trusting in the Lord.'—May 21, Year 15 of Truth.

June 14, Year 15.

'Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage' (Gal. v. 1).

THESE words, like all other Scripture, are directed to the Man of God-the Messiah, for whom the whole was written, as is declared most distinctly in the Epistle addressed to 'Timothy.' The meaning of the term Galatians is 'white' or the 'colour of milk,' which is to show that the character to whom 'all the Prophets gave witness,' and whose name is therefore 'many,' on account of the many tribulations he should go through, and the many 'great and exceeding precious promises' made to him, that in him should be fulfilled the prophecy of Daniel which saith that 'Many should be purified and made white, and many should run to and fro and knowledge be increased'; so that the character, after having undergone and suffered mentally all the woes mentioned in Scripture, for his disobedience to the Divine Command, should thereby learn obedience to the will of God, 'laying aside all malice and envy and evil-speaking and hypocrisies'—against God or the Spirituality of His Word,—and desire the 'sincere milk of the Word' that he might grow thereby in the knowledge of God and of his Saviour; that so an

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'abundant entrance' might be administered unto him into the everlasting kingdom, and all the 'hidden things of darkness' are open to him. For it was God, by his Spirit of Inspiration to the Prophets, who gave the Word in riddles and figures and allegorical tales; and till His 'appointed time'—to come as the 'Lord to give us light'-none could ever explain them to their own satisfaction or that of others; and while this was the case, it might be truly said, 'God dwelleth in the thick darkness!'-the Light was impenetrable, it could not be come at until the Messiah should come, to free the minds of all who received him, from all the bondage that the unexplained Scriptures brought upon them; all fears are entirely removed by Zion the Messiah of God, Who is manifest-by this New Nature out of Himself-to be only Love everlasting, a fulness of Love without a bottom or shore, Who has prepared a happy eternity for man; and the Great Eternal Spirit changeth not or turns from His promise and purpose, as it is written, 'The Gifts and calling of God are without repentance'

> 'This, This is the God we adore, Our loving unchangeable Friend, Whose love is as great as His power, And neither knows measure nor end.'

(Rom. xi. 29); and truly did the poet write:-

And as the Inspired Volume says, 'The love of God passeth knowledge' (for the utmost stretch of human intellect cannot reach or conceive of it), now we may exclaim, 'O the unsearchable riches of Christ! thanks be to God for His unspeakable Gift!' which makes us so free indeed, priestcraft has no hold of us, for 'we know in whom we have believed,' viz., the 'Christ of God'—not 'the Christ' of men,—and we are 'made light in the Lord,' and have nothing more to do with the works of darkness, the 'beggarly elements' of *literal* 'Christianity'; and as we have received the Lord, we 'walk after the Spirit,' and being thus strengthened in our inner man, we stand fast in the 'glorious liberty of the sons of God,' and cannot be entangled in any of the bonds of outward 'religion.' So the Word is fulfilled, which saith—'And the Lord shall give thee rest from thy hard bondage, and from thy fear wherewith thou wast made to serve'; and only think for a moment of the deliverance from the doctrines of damnation and hard bondage, to the thousands of the animal race who are destined to work hard, to live hard, and to die hard, having but a slight chance of escaping this hard fate after death! But all this delusion and error is left behind us in the 'land of Egypt,' and in the 'Elect One' and his followers is accomplished that Scripture which saith (Exod. vi. 6), 'Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage,' etc.,-and a good riddance it has been, as the Word saith in another part (Zeph. i. 18), 'He shall make even a speedy riddance of all them that dwell in the land, viz., in the heart or understanding (or rather, misunderstanding) of the appointed Instrument, Zion Ward; but the Union of the Truth with the mind of the creature makes the character 'the Christ' or Messenger of Peace, of good will and glad tidings, to all who receive and believe his Word, as it is written of him in Isa. lxi. and Luke iv., where you have a clear view of Messiah's Mission, and you may very plainly perceive that his work is spiritual. And the firm belief of this doctrine can alone bring liberty to the mind, by taking the 'yoke' of Christ upon us-'which is easy and the burden light'-and ever keeping and wearing it.

[For it is 'easy' indeed to be taught of God in everything, submitting our own wills to His unerring guidance, so that we may passively endure (while here) the complications and hindrances of the earthly life; for our only 'burden' is to abstain from the works of the world in 'religion,' and, by the Light Messiah gives, walk through the paths of darkness or the 'wilderness,' with the certainty that we lay all our burdens down, when we reach our Eternal Home.—C. B. H.]

'THE ANTEDELUVIAN WORLD.'

This means (in the Inspired Allegory), the state of man before the Flood, viz., when Zion (the First 'Man' that was ever made or created by being 'caught up into Paradise') while his 'Eden' lasted was filled with Heavenly ideas of ever-continuing delight, represented by the multitude and long life of Adam's generation; yet all had to vanish and be swept away by the Fall—'as in Adam all die.' For the Spirit of Falsehood, the original occupant of the man's mind—his old 'natural' being, was 'enmity against God'; and though bound down for a season, was now let loose again, and that was the 'Flood' of evil, the over-

whelming rising of his old literal carnal thoughts, that overpowered him, and he was drowned in perdition, i.e., in utter
oblivion and sorrow; and in his 'adversity he remembered no
more his prosperity'—his former happy state. And this is all that
is meant by 'Noah's flood,' but as you read that Noah was
preserved and his three sons with their wives, to people the earth
again, it is to represent that the Divine Wisdom recovered the
creature again; for when he passed through the waters SHE was
with him, and having brought him to 'dry land,' he was then
established in knowledge that cannot be moved.

March 6, Year 16 of Truth (1841 of Fable)

The existence of Christ as a bodily substance, disproved from the Bible.—The INSPIRED Word in the first place warns us, 'To judge not from appearances, but judge righteous judgment' (John vii. 24). And to judge rightly we must implicitly believe the Inspirer of the Sacred Volume, who declares that He has 'used similitudes, by the ministry of the prophets' (Hosea xii. 10), and that He 'calleth things which be not as though they were' (Rom. iv. 17). It follows then, as a matter of course, that all that is apparently a history in the literal reading of the Bible are only similitudes, and never visibly existed at all, but were 'things which be not,' though it pleased the Inspirer to speak of them, by the Prophets, 'as though they were.' And this fair scriptural view of the matter will at once demonstrate that no bodily 'Jesus Christ' ever existed, or was ever literally 'crucified,' inasmuch as the Scriptures plainly declare that the 'things' (written concerning 'Abraham') 'are an allegory' (Gal. iv. 24), therefore 'Jesus,' who is said in the 1st chapter of the 'New Testament' to be the 'Son of Abraham,' could not by any possibility be a literal character or person, as his 'Father' or Progenitor is declared to be an allegorical one. And that there never was any such thing as a bodily crucifixion of 'the Lord' is self-evident from the Word which says (according to the *letter* of it) that it took place at three different places, viz., at 'Calvary' (Luke xxiii. 33), and 'Galatia' (Gal. iii. 1), and 'Sodom and Egypt, spiritually' (Rev. xi. 8); therefore those who believe the Bible as a history are foiled with their own weapons, and cannot make a real matterof-fact 'Christ' out of their Ideal.

The Christian 'Jews' or 'Disciples of Jesus'-the Truth (see Rom. ii. 9, 10), 'know that the Son of God is come, because he has given them an understanding, to know him that is true' (1 John v. 20), and they 'worship God in the Spirit, and have no confidence in the flesh,' i.e., in 'carnal ordinances, and the doctrines and commandments of men ' (Phil. iii. 3; Matt. xv. 9); therefore they speak not 'the wisdom this world teacheth, but that which the Holy Ghost' (the 'Spirit of Truth') 'teacheth, comparing spiritual things with spiritual,' for they 'know that the law is spiritual,' and 'to be spiritually-minded is life and peace' (1 Cor. ii. 6; Rom. vii. 14, and viii. 6); they 'serve not in the oldness of the letter, but in the newness of the Spirit' (Rom. vii. 6), 'for the letter killeth, but the Spirit giveth life' (2 Cor. iii. 6); and 'there is no condemnation to them which walk after the Spirit'-Truth (Rom. viii. 1), for 'Wisdom is their principal thing' (Prov. iv. 7), viz., 'Christ—the Wisdom and Power of God' (1 Cor. i. 24); therefore they 'let the Word of Christ dwell in them richly in all wisdom' (Colos. iii. 16), being well assured that 'to be allied TO WISDOM is Immortality' (Book of Wisdom 'Apoc.' viii. 7).

April 15, Year 16 of Truth.

CHRIST (i.e., Wisdom) is represented as saying that, 'He that doeth the will of God, the same is my Mother, my Sister and Brother'; the simple meaning of which is, that the mind of Zion in which the Divine Light was conceived and brought forth, was the true 'Mother of God'-the Virgin Mary, and the word Sister is to convey the idea how the same mind is filled with love and tender affection toward the innocent offspring-the Babe of Bethlehem,' the Child of Truth; and the name of Brother portrays forth the strength and fidelity of the mind in keeping and defending the Truth. So the mind bore the Truth, and loved and defended it; and this was the will of God (the Great Eternal) that the mind of the 'appointed' man should believe on him whom He had sent,' viz., Messiah-the Divine Truth, and by receiving the truth the mind is so united therewith, that it stands in the close and dear relationship of Mother, Sister and Brother; and when 'a certain woman cried out, Blessed is the womb that bare thee, and the paps that thou hast

sucked,' it is simply a figure of speech to show that the mind that conceived and brought forth the Truth and nourished it, is Blessed of the Lord with life and peace, because it 'hears the Word of God and keeps it.' And this blessing is eternal in its nature, for it is the Divine Light communicated to the mind, and thereby the appointed Instrument can say, 'We have the mind of Christ'; and Wisdom (or 'Christ') being thus united to its 'beloved,' declares to its spouse, 'Because I Live, ye shall kine also.' And this Eternal Life is the 'Gift of God' to Zion, as the 'first born among many brethren,' for he 'passed from death to life' because 'he loved the Brethren,' viz., the Light and Truth, and all who receive the Truth are 'blessed together with him.'

[Zion can claim every relationship to God the Great Author of his new being, as the 'will of God' was to form him (mentally) for both, Wife and Mother, to produce His Divine Offspring by, that It might come on earth for the Salvation of men. And every phase of 'human' affection serves to typify the close ties and affinity, which binds the Divine Spirit of Love and Wisdom and the renewed spirit of the mind together, in everlasting indissoluble union. But this great Blessing must be deposited in the 'earthen vessel'—or we on the earth have no means of access; and this individual Instrument and Minister of Grace to us, was perfected in the Knowledge of his Call and Mission while his outer person was confined in a 'Workhouse' (thus stultifying the ways and wisdom of the world), and came forth thence, to instruct in the hidden things of God, on the last day of November 1828, the 3rd Year of New time; thus establishing a day date ('St Andrew') in the world to be ever commemorated by the Believers in Christ'-'This do in remembrance of me.' See Vol. VI. pp. 130-153.—C. B. H. November 30 Year 75.]

'A LETTER INTENDED TO BE SENT TO 'CHAMBERS' LONDON JOURNAL'

October 25, Year 16 of Truth (Old date 1841).

SIR,—I fear Truth has no party to back it, and therefore Truth will not pay the Printer, and this I ken you know, although in illustrating your Motto, you affirm, 'The groundwork on which we rest is Truth; and we shall proceed in our labours industriously, carefully and fearlessly.' It may be that you are not aware that your 'Journal' is calculated to pander to the prejudices of the multitude, instead of the great Cause of human improvement, inasmuch as you write concerning the Sacred Volume as if it was a History of events that occurred in some ages past. Now, Sir, permit me to declare that this is not the 'Truth,' but a 'strong delusion' in the minds of those 'who believe not the Truth, but take pleasure in unrighteousness,' viz., in that which is not right, i.e., Falsehood; for all those that believe in the 'Holy Scriptures' as being a record of any literal events, 'believe a lie,' and the 'truth is not in them,' for 'they have made lies their refuge, and under falsehood have they hid themselves.' The real Truth is, that 'All Scripture is given by Inspiration of God,' and consequently what was written by the Inspired penmen alluded to One Divine object, to one subject only, viz., 'the sufferings of Christ, and the Glory' (or Light) 'that should follow.' Therefore all are under a sad mistake who apply the Scriptures literally, and 'the way of truth they have not known'; and an invisible and spiritual Work is represented as being visibly and literally done. As it is probable this communication may be treated by you-as it has been by others, with scorn and contumely, I shall forbear to say more than the following, for the present, viz., that it is written, 'Truth shall spring out of the earth,' i.e., out of a man-the 'earth that hears the Word of the Lord'; and the command in the Bible is, to 'Judge nothing before the time,' etc., and it was foretold by the prophets that the 'basest of men' would be chosen to bring in the 'Kingdom of God.' And this Instrument was to be an Irishman, of which country the 'Harp' is an emblem, on or by which the 'dark sayings should be opened' (see Ps. xlix.)

In conclusion, I have to inform you, that in addition to the Printed Books of the Irishman (my late beloved Friend, Zion Ward), I am in possession of most of his MSS., which open every mystery of the Bible, the legends of China, and the Hieroglyphics and allegories of all nations. 'For it pleased God in the fulness of time to gather together in One' (for fulfilment), 'ALL THINGS that were written, whether of heaven or earth.'

'Truth,' it is justly said, 'is stranger than Fiction'; and though you have affirmed that Truth shall be the ground on which you rest, I shall indeed rejoice—but think it 'strange'

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indeed—if you dare to print in your Journal the Truth of God, which is 'Emmanuel'—'God with us!'—I remain, Sir, very respectfully,

A DISCIPLE OF TRUTH.

My address is, Charles Bradley, 4 Bristol Road, Birmingham.

A LETTER INTENDED TO BE SENT TO THE COMMITTEE OF THE 'HOME COLONISATION SOCIETY.'

BIRMINGHAM, March, Your 17 of Truth.

GENTLEMEN,—I was much pleased to read in your Address, that you consider it necessary—'that the disputes about Theology, and other subjects should be settled'; for be assured that none can bring about any permanent benefit to the people universally, until they are brought to agreement about the Bible, and are 'joined in one judgment' so as to think and speak the same thing. For whatever temporal good may accrue from 'Home Colonisation,' discord upon religion is sure, sooner or later, to break out and 'spoil their harmony.' May I even hope, in penning these few lines to you, that I am not addressing those who are as much prepossessed in their ideas upon 'Theology,' as the 'old world' are—upon this, and other subjects. If then, you have not and will not suffer Pride and Prejudice (those 'many-headed monsters') to warp your understandings, I may be permitted to recommend to your candid and impartial perusal and consideration, the Writings of my late deceased Friend John Ward, spiritually called 'Zion'; for in his printed Books, and in his unpublished MSS., every 'theological' mystery—that has heretofore disturbed the minds of the people—is clearly unfolded to the 'discerning' mind. And all his 'Works' are calculated and designed to make every fear of ours subside, and to settle for ever the subject of TheoLogy upon a 'sure foundation,' to the mental satisfaction of every sincere inquirer after 'the whole

I could write much upon this all-important matter, but I must forbear, as I know not as yet whether the Truth communicated through Zion Ward has any chance of reception with you.—I am, Gentlemen, yours sincerely,

CHARLES BRADLEY.

ON 'APRIL FOOL'S DAY.'

April, Year 17 of Truth (Old date 1842).

APRIL the 1st has long been noted as 'All-fools' day,' and various reasons for its being so called and observed are given by different writers.

However, as it is not my intention to write an essay upon its doubtful origin, I shall proceed at once to note what I have in view, namely the words of inspiration-'And now ye suffer fools gladly, seeing that ye yourselves are wise.' The Inspired Scriptures are full of figures, parables and allegories, and in several instances deep satirical sayings, as is evidently the case in the above-quoted text from Sacred Writ. The Man of God or the Enlightened Man, Zion Ward, has indited a most interesting Epistle upon the subject of 'Fools' dated from Derby Gaol [at the very commencement of the incarceration, see August 9, Year 7, Vol. XIII. (Reprint) pp. 56-68], and brought the idea beautifully home to himself, in the most pleasant sarcasm of 'boasting in his infirmities,' his 'foolishness,' and 'weakness'; calling upon his friends to 'bear with him in his folly that he might boast himself a little.' And by thus giving expression to the ideas playing in his mind, he gives proof (among the many others) that Wisdom is a witty child,' and that the 'Foolishness of God is wiser than men'; and how 'all things are gathered into one, at the fulness of time,' according to the pleasure of God, whose 'Wisdom is foolishness to the world.' Truly, before the eyes of Zion's mind were illuminated so that he 'joyfully took the spoiling of his goods, and asked them not back again,' i.e., he gave up his former 'knowledge' as foolishness; I say, truly-prior to this, like the rest of the miscalled 'Christian' world-he thought himself 'wise in his own conceits,' and there was 'more hope of a fool than of him,' while trusting thus in his own ('natural') wisdom, for this folly led him to 'follow the multitude to do evil,' i.e. imbibe all the 'carnal doctrines' and notions of the professing 'Christian' world. But the 'Fall' from the state of Heavenly delight and pleasure that he was 'caught up into' by the Spirit of God, taught him that it was but a 'Fool's Paradise,' that he had enjoyed, with innocent laughter, having not the remotest idea of its passing away, or being lost; so it is written (Eccles. vii. 6), 'As the sound of thorns under a pot, so

is the laughter of the fool'; i.e. it was short-lived and transient, 'building castles in the air,' without any foundation. Yet, so it was, that while Zion 'was a child he thought and spoke as a child,' and in the simplicity of his mind-like all other children-was easily imposed upon; so that he 'suffered fools gladly,' i.e. he was so besotted by his self-wisdom, and through his ignorance of the spiritual meaning of the Bible, that he gladly embraced the doctrines of 'fools who make a mock at sin' (Prov. xiv. 9), and so 'under falsehood he hid himself and made lies his refuge.' N.B., while Zion was 'ignorant and unlearned' (as others) he 'wrested the Scriptures to his own destruction'; and in cleaving to a literal 'Jesus Christ' and the outward or fabulous reading of Scripture, he was one of the 'fools that made a mock at sin'; for that which is 'sin' in reality against the spirituality of God's Word, viz., the Historical and Mock Christianity, was 'highly esteemed' by him as good religion. Zion in his childish or weak state of judgment, judged himself wise and so became a fool; and besore he could ever attain unto true substantial Spiritual Wisdom, that Scripture must be fulfilled upon him, viz, 'A rod for the fool's back': and in this one sentence is included all the curses, threatenings, and punishments spoken of in the Bible. And when he had suffered this—'thrice beating with rods' (2 Cor. xi. 25), to flog the 'world, the flesh, and the devil' out of him, then he 'learnt obedience by the sufferings,' he learnt to 'put on the Divine Three, Faith, Hope and Charity—the Lord Ie-sus-Christ.' He clothed his mind with God, i.e., he gave way to the Light, and the darkness of his mind was overcome thereby, and he now saw things in God's light, and could no more be tossed about with the literal doctrines or letter of Scripture, and be sent on a 'fool's errand' to preach such. No, no! for now he had gained that 'wit which is the essence of Wisdom'; and in him was the Scripture accomplished, which saith, 'And being a witty child, I came unto a body that was undefiled' (Book of Wisdom (Apoc.) viii. 19 and on), that meaneth, into a mind that would not be contaminated by the Falsehood, knowing as he now did, by 'experience which maketh fools wise,' that to be wise (in the spiritual world) he must become a fool' (I Cor. iii. 18).

[This latter Scripture gives the key to the custom or institution of 'All Fool's Day'; for in the 'Year of Visitation' (from September 1827 to the following, 1828) every marked day, whether Saint, Feast or Fast, etc., that had been observed, by the influence of the Spirit, as a type, was substantiated in the spiritual experience of Zion. Thus, at the beginning of April he clearly discovered his folly, and gladly renounced his supposed 'wisdom' to the operations of the All-wise; and in this great discovery, all the race were proved to be 'fools'—who must submit to the 'Wisdom from above'; and must see they have no spiritual knowledge of their own (in mere nature), but only as given of God—Who makes their knowledge foolish.—C. B. H. December 3, Year 75.]

THE CHIEF WISH I HAVE FOR THE IMMORTAL STATE.

Monday, June 6, Year 17 of Truth.

'Tis this; I find within me a something, call it by what name you will-I deem it a principle, a deep reasoning power-that continually inclines (in silent moody murmuring) to take the ways of God in question, and condemn them at its bar, when with shuddering horror it contemplates the miseries of this sad life! Yet, this wretched murmuring alters nothing, but if indulged, only increases still the sum of misery extreme. 'Tis this, I say again-considering all things, and I well consider-that makes me covet earnestly the best of Heaven's Gifts, viz., 'CHARITY, that believeth all things, suffereth long, and is kind'-yea, so 'kind' as not to harbour one unkind thought (in spite of all) towards my God, my Father, and my Eternal FRIEND. Well, I do not and will not harbour them, nor give them lodging in my mind, but still-from untoward circumstances-they come, from all the thousand varied ills of life they come, cringing; now crying-for pity's sake, and anon (at last) loudly demanding admittance or assistance as my 'own flesh and blood,' appealing to my reason, what can I do? Oh, 'tis hard to bear the 'ills of life'— 'tis heartrending e'en to think of them and not to be able to give relief! Well, so it is-this is the state 'without God in the world'; though 'all things are of God,' i.e., exist by His power; and must I bow and bend and break in mind to this, till there's no spirit left in me to take Heaven's ways in question? Yes, so it is. And yet this moody murmuring spirit-like fungus in a

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marshy ground-multiplies in number; Ah! but it is an excrescence, not fit for nourishment to man or beast! But what am I to do with this tormenting spirit! I have denied it lodging, food and raiment! Why still deny it! And what then? Why still deny it till you starve it out, and to a skeleton reduce its moody form; for if you feed it, you will ever a complainer be, without one ray of hope, for we can alter nothing! O then, Jehovah-God! Almighty Fate; I do, I must, I will submit to Thy unerring Wisdom, and though my dim sight cannot discen Thy ways in this and that, yet will I force content upon myself, as best I can, with things I cannot change. [See Zion's instruction to him at the close of Epistle of October 25, Year 8 (Vol. V. pp. 24-29), and in several communications this fault-finding spirit is dealt with, which so effectually disturbs peace and affects a feeling heart; and was manifested here for the Judgment of its Master].

But O!—bethinks myself—is it not revealed by Zion, that there is 'another and a better world,' when the freed 'human' spirit, made Divine, leaves this cumbrous clay and mortal trammels, and shall rejoice—exceedingly rejoice, and count it all joy, and learn 'in all things to give thanks.' And it is God's decree that they who suffer most (below), shall to the full enjoyment sure be raised. Therefore of Zion it is said—who the intolerable load did bear, humbling himself to the bitter death that all his hopes did cross—that 'highly exalted' he should be, and 'anointed with the oil of gladness,' and 'exceeding great joy,' 'above his fellows.' And his mind was formed to be and suffer 'Hell,' that 'Heaven' it might become, and that enjoy in full fruition; for so the Great Inspirer said of him, he was the 'Son of man' made for God's Self, made strong to bear the sorrow and the pain, that he might gain the fulness of the joy. He is God's own-His 'only-begotten' and 'well-beloved Son,' in whom well pleased HE was to dwell; therefore it is written, 'Say unto Zion, thou art My people; this people have I formed for Myself, they shall show forth My praise, the praises of God shall be continually in their mouth.' And 'out of the mouth' of him who was a 'babe and suckling,' God hath perfected praise. But who of imortal men the nature of that praise can tell, when all is tuned in Godlike harmony, surpassing language to describe or pen to utter—the Sensation felt and known in the unseen world, which HALLELUJAHS out in ecstasy unknown, 'HE HATH DONE ALL THINGS WELL!' Then now my Muse, this subject, you must drop; 'tis too high! attain to it you can't. You may anticipate, and that but vaguely too, when with its Godlike sire your soul shall be, the delights and glories you cannot now conceive. Then rest in God, my soul, until the appointed time; in humble musings yield thyself to Wisdom, nor take God's ways in question, and in silent adoration bow to His will. 'Hallelujah!'

'MAKE THE BEST OF EVERYTHING.'

OF a bad job make the best,
'Tis the sure way to peace and rest.
For if you vent in passion's fit,
'Twill not mend one thing a bit,
But very likely make things worse
By your own impatient course.
While if you remain but calm
'You will do yourself no harm.'—
So take things easy as you can,
For that's the best and safest plan.

July 8, Year 17.

MENTAL TALK.

I MET 'the Devil' the other day,
Who asked me what I had to say.
Says I, 'They say you're the "root of evil,"
And that we must "Resist the Devil."'
Says he, They're wrong, and should be civil,
For I'm God's creature—"Good and evil,"
And prove myself a right good "Devil"!
Besides I'm Lucifer—all Light bringing,
Which is the cause of all your singing!
'Tis I who turn your night to "day,"
Then I'm "the Truth, the Light, the Way"!
The road is rough, I grant, but trod,
It leads to happiness—and God.'

July 11, Year 17.

'THE ROMAN SOLDIER.'

It is said in the Inspired Gospel, that when Jesus was crucified, a certain Roman soldier pierced his side with a spear, and forthwith there came out blood and water. Now using the key that was given by God to the 'House of David' (the 'Beloved' one), we can interpret this mystery by the Divine

Light in Zion; saith the Scripture, 'Let one interpret,' and 'Our God is One.'

The word 'Roman' signifies 'high or exalted,' and the term 'soldier' represents 'fighting,' 'hardness,' and determination, and the apparent relation of this incident, is simply to represent that the 'Word of God'-the Light of Truth, was 'sharper than any two-edged sword,' and did its office effectually; for 'that which was determined' is now done, viz., that the appointed character (Jesus-Zion) should part with all his old principles, here denominated 'blood and water,' which typified his 'corruptible' life and weakness of understanding; and without losing these, or 'shedding his blood,' there could be 'no remission of sins,' i.e., the idea of 'sinning' could not be removed, nor could the mind of the creature unite with the 'Mind of Christ'—the 'Light of God,' whose promise was—in the 'New Covenant' or 'Reconciliation' or the 'Atonement,' emphatically expressed thus, 'This is My Covenant with them' (The Ad-am of God), 'when I take away their sins'; and this could only be done by the 'Wisdom and Power of God,' which was 'high' and far above all his former thoughts! This was now the Conqueror, putting down every imagination that 'exalted itself against the knowledge of God'-the Light; for it slew the 'Man of sin,' it 'made an end of sin, and brought in everlasting righteousness.'

[As Zion shows in his Epistle on 'All Things working together for Good' (Vol. II. p. 184), the 'Roman soldier' expresses the power of unbelief in Messiah, that pierced his new-risen life and destroyed his hopes for the time, but this painful operation caused the renouncing of his old belief, and obedience to the Will of God, by which he is at last exalted.]

'Jesus' was now actually 'dead indeed unto sin,' or had parted with all his former life and weak notions, and 'put away sin by the sacrifice of himself'; and being 'once purged, has no more conscience of sins,' he has no longer an 'evil conscience,' but sees Light in God's light; he became spiritual and 'discerned all things'; 'eye to eye' as God sees, Who saith of His people ('Say unto Zion, Thou art My people'), 'I see no spot in thee'; and that God 'imputeth not sin to him,' and that nothing can be laid to the charge of 'God's elect'; and being thus 'justified,' he exclaims, 'By the Grace of God I am what I am.' Zion—the 'United Twain'—is now a co-worker together with God, and 'the Twain are now become one flesh,' i.e., one in mind; and we

not only 'see this great Salvation,' but possess it; 'tis our 'inheritance' while we are here, and none can rob us of it, nor can 'any law' take it from us, for our Treasure is in Heaven-in the Light and Truth, invisible to the 'carnal mind'; and 'the law' (the letter of the Word) hath no power over 'a dead man,' and it is written, 'He that is dead is freed from sin.' And our beloved Zion and his children can now 'swear by the God of Truth' (Isa. lxv. 16), and we bless ourselves and glory in Him, who doth all our work for us and in us, as it is written, 'The good that is done in the earth' (in God's earth, Zion, who hears the Word of God and keeps it), 'it is God that doeth it Himself'; so that we are grounded and settled in the Love of God-'the Truth, the whole Truth, and nothing but the Truth'; our tent is pitched-the 'Tabernacle that God pitched, and not man.' Temporal afflictions of every kind we shall have, in common with all others, while in this animal body, for without such we should have no appetite for Divine things, and could not grow in the knowledge of God; so let us be 'content with such things as we have,' as 'John' (which means The 'Sent' of God) is represented as saying to the soldiers, 'Do violence to no man, and be content with your wages'; which is a figure of speech, put in that peculiar way, as an exhortation to Zion and his followers, never to resist the Divine Truth, which alone is 'Man' in the Scripture sense-and to bow in mind to whatever Divine Wisdom has decreed for our lot in this mortal life; for God's 'purpose' that He 'hath purposed upon the whole earth' (Isa. xiv. 26) is, that it 'shall be filled with His Glory,' and that 'All things shall work together for good, to them that are the called according to His purpose.'

Thanks, then, and Eternal praise to God, for the 'Roman soldier' and the piercing of Jesus, which has opened, through Zion, to every believing mind, a glorious hereafter unto man, of eternal bliss by union of the mind and spirit with the Eternal Source of all Good. 'O Blessed Epoch! O Eternal Time'! . . .

Now, 'comparing spiritual things with spiritual,' this 'Roman soldier' is evidently the very same that 'kept Paul' (as the apparent narrative is) 'in his own hired house'; yes, by giving up our own old thoughts, and taking to God who 'is' (now) 'in all our thoughts,' and is 'able to do exceeding abundantly, far above all that we can either ask or think' (Ephes. iii. 20), we can perceive how Zion—who was once 'Saul' ('Death and Hell and the

Grave'), while he 'dwelt among the tombs,' with the 'chain' (of the letter of the Word) fastened to him, the 'iron of which entered his soul,' is become 'Paul' when the Truth visited him, and then sits (clothed in his right mind) in his 'own hired house,' no longer moving about from 'tent to tent'; no, he dwells in the City ('Rome'), and he honours 'Cæsar' [See Vol. V. pp. 176-181], to whom he has appealed, and not in vain. He becomes settled in mind and roves no more, as it is written, 'Thou keepest him, O Lord, who trusteth in thee'; and again, 'My Son, keep wisdom and understanding'; and so they both agree well together, yea, never to part.

And as it is written, that 'Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the Kingdom of God, with all confidence, no man forbidding him' (Acts xxviii. 16, 30, 31), it is to signify that the mind of the creature is united with the mind of God; he becomes 'spiritually-minded' and therefore has 'life and peace.' In one year was sown the wheat—the Truth of the Word (in the mind), and after apparently dying away in the ground, it took root down-Ward,' and sprung up in the following year, and 'bore fruit up-Ward.' 'All that came unto him,' means that all the Scriptures were fulfilled in the Union of God and man, and the kingdom of Heaven opened thereby; and being delivered from his old unbelieving thoughts by which he had been held captive, he is forbidden by no man, but is settled in judgment with God, and thus can 'Appeal unto Cæsar' with perfect 'confidence,' and rests in safety and peace.—July 19, Year 17.

THE CONTRAST.

Said Jesus, 'I must go away,
Or you'd not value now my stay;
No comfort can I send to you,
Until my loss you deeply rue.
Therefore from you I must depart
To give true comfort to your heart.
But I again your face shall see
When in the depth of misery!
Such comfort them I sure shall give,
That in it you shall ever live,

And with you then I'll constant stay.

And every movement in your mind,
Upon reflection you shall find
Is done by God! thus shall you prove
This Sacred Truth—that "God is Love."
For though dark clouds may intervene,
It is to make a brighter scene—
The freedom from all misery—
The sunshine of ETERNITY."—C. B.

July 21, Year 17.

FRETTING

What use of our fretting, except we are getting Something to pay for our sorrow!

If so—grieve on, and keep fretting upon The events of to-day and to-morrow.

But if we can't get anything by our fret,
Let us bid a good-bye to our sorrow,

And with minds happy set, we shall never regret In rejoicing to-day and to-morrow.

July 23, Year 17.

THE ROMANCE OF REAL LIFE.

A 'ROMAN' in Scripture, is one with 'exalted,' 'high,' and 'lofty ideas [According to the meaning of the word 'Rome,' see Vol. I. pp. 81-83.], far above the notions that engross the mere animal men of this lower sphere. And in encouraging and giving place in our minds, to the 'romantic' or spiritual and elevating thoughts—that God is love and has prepared a glorious eternity for man, when this poor animal-life and 'fretful fit' is over,—this is the Romance of Real Life, for it is and will be Ever-lasting.—July 24, Year 17.

'COME, GIVE US SOMETHING SHORT.'

IF 'short' you will have, then, short I must give, By saying you have but a *short* time to live; Then make the most of your short span of life, By uniting with Wisdom and make her your Wife.

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SELF-CONTROL.

Self-control is a fine thing, a substantial boon, a most noble attainment, a something worth having and keeping; and the beauty of it is this, that you must give it to yourself—simply by turning your back upon or denying your former 'self,' that made you miserable and oppressed the energies of your better mind! The clearest rule of self-control is freely to permit the ideas and principles that give us most content and lasting happiness, and let them rule within the mind; and to practise aversion to those selfish opinions that made us wretched, by most resolutely rejecting them. Thus we shall 'take them captive whose captives we were, and shall rule over our oppressors,' having the control of old 'self.'—July 24, Year 17.

THE GREAT QUESTION—'WHAT IS TRUE RELIGION?'

It is self-evident that hitherto 'True Religion' has never been possessed or even professed by the world at large, otherwise they would be joined together in the same judgment, and think and speak the same thing; whereas the direct contrary is the real fact, and 'facts are stubborn things.' The word 'Religion' signifies to 'Rely on God,' or the worship of a Deity; now, God or Deity is set forth in the sacred Volume as 'Light,' 'Love,' 'Truth,' and to 'worship' means to submit—to bend the knees of our mind, or to 'yield ourselves' unto God. It follows, then, that True Religion must emanate from God — it is the Offspring, the Son of God, Emmanuel, i.e., God-with-us; it is 'the Christ,' for the word 'Christ' means Light, which shines into our benighted mind, manifesting to us the Love of God, and this 'Light' dispels the clouds of darkness that enveloped all our thoughts, and 'opens our understanding that we may understand the Scriptures,' not in the old way (the 'oldness of the letter') but in the 'new and living way' (the newness of the spirit'); and this LIGHT when followed and relied upon is TRUE Religion, for it is the Truth of God, and as a proof of its truth the mind that submits to its dominion enjoys life and peace, and is no longer tossed about with every wind of doctrine—from the letter of Scripture, for the Light (the Son of God) has 'taken away that veil' and 'rent it in twain from top to bottom'; for the Bible in the mere literal reading thereof is but a Fable, it is but the Mask of Truth, and to believe and receive those fables and allegories as truth is impiety and 'ungodliness,' for the doctrines engendered by such notions, slander the God of Love, and debase our reason, and fill the mind with enmity and dread, and baseless forebodings. But on the other hand, the Spirit of the Word—the 'Christ of God,' is the 'Life of the Lord,' and where that Spirit is received, there is liberty (2 Cor. iii. 17), a liberation from mental 'bondage' of all kinds, and there is 'the soul's calm sunshine, and the heartfelt joy,'—RELIGION in deed and in truth. [See the Great Epistle in Vol. IV. pp. 220-247.]—July 26, Year 17.

THE 'GOLDEN RULE OF LIFE.'

'THEREFORE all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the

Prophets' (Matt. vii. 12.)

The true spiritual meaning of this text-[much-quoted and little-observed], using the Key of the 'Holy One' of God, is as follows:-The 'men' are the Divine Principles of Light, Love, and Truth, as saith the Scripture (Ezek. xxxiv. 31), 'The flock of my pasture are men, and I am your God, saith the Lord God'; and those only are true men who are principled with these Divine living qualities, as it is written (Matt. xxii. 32), 'God is not the God of the dead, but of the living.' And the intense desire of such minds is, that God should work in them to will and to do of His good pleasure'; and this desire is right, and 'the desire of the righteous' (or the right desire) 'shall be granted'; and 'when the desire cometh it is a Tree of Life' (Prov. x. 24, xi. 23, xiii. 12), planted within the region of the mind, for there it is that God comes to dwell in Spirit and becomes One with the inward man. The minds of those 'created anew in Christ Jesus,' are united with the Creator-the Great Eternal Spirit; thus the desiring mind of the Creature is the Wife, of whom it is written, 'Thy desire shall be to thy Husband, and He shall rule over thee'; and 'whom God hath joined together, let no

man put asunder'; and well did a certain Poet exclaim, 'To know Thou takest me for Thine own! What happiness is this.' So then, the mind desiring God, yields up itself to the Divine Light, which 'crucifies' or crossifys all its old ideas—the 'old 'the letter 'Christianity,' 'with all its affections and lusts,' and in return for this 'willing mind'—this 'acceptable sacrifice, a Gift is given, even the inestimable Gift of Eternal Life 'through Jesus Christ our Lord,' the Son of God-Wisdom, whose 'delight is with the sons of men'; and this Wisdom is the true gold—the 'money which answereth all things.' Thus the 'Golden Rule of Life is to love peace and truth, and giving up to the Wisdom of God, and then that Spirit will be our everlasting portion, to help and comfort us while sojourning here, and our 'eternal inheritance' when our bodies are no more, for He is our inheritance—Who is our 'exceeding great reward' (Colos. iii. 24). Then all we have to do, is to 'yield ourselves unto God,' so that our 'faith to God-ward' (1 Thess. i. 8) may be spread abroad through all the powers of our minds; and if this we do, rest assured (without doubting) that God will do to us as we have done to Him; He will give HIMSELF to us and become ALL THINGS to us. His 'strength is made perfect in weakness'; and when that Power is added to the will, the human soul requires 'no other God,' and in this Blessed Union is 'fulfilled all the law and the Prophets.'—August 1, Year 17.

A PASSING THOUGHT UPON THE INCOME-TAX.1

'Well, what is it? let's hear it for Goodness' sake, if there's any good to be extracted from that inquisitorial imposition!'

Friend, may I be permitted to ask thee this question, I hope you will not think it impertinent, as it is only by way of inquiry, 'What is the amount of thy income?—the multitude of thy thoughts within thee—the income of thy spirit? Come, examine thyself, and be exact in the amount, and cheerfully give up 'Three per cent.' to support the 'Government' (in thy mind) of the King Immortal, Eternal, and Invisible, the only Wise God and our Saviour! Give up the three principles called 'the world, the flesh, and the devil,' viz., all 'carnal' expectations from the

letter, that may have Come-in to thy mind; and then thou wilt find the truth of that Scripture, 'There is that which giveth and yet increaseth'; for giving up all thy errors will tend to support the Divine Truth in thy mind, ever to increase in Love and Wisdom, and thou wilt be strengthened with all might in thy inner man, and 'thy officers will be peace, and thine exactors righteousness' (Isa. Ix. 17).—August 8, Year 17.

HUMBLE RESIGNATION.

This alone (bowing to the Will of God) can yield a calming solace to the mind, amidst all the varied ills of this terrestrial existence, and by humble resignation, I do not mean a mere stoical indifference or endurance by a heart without sensation or sympathy, no, but a yielding up of our own wills to things and circumstances which we have no power to prevent or alter; such a resignation of soul, that through its self-denying principle enables us to adopt the language of Holy Writ, and say, 'Shall not the Judge of all the earth do right!' It surely must be so, it cannot be otherwise, and 'all trials are to kill self.' But still for all this, resignation does not blunt the feelings; it is an utter impossibility for the mind to be indifferent to pain, anxiety and misery, and such cause keen sufferings with many, and are naturally abhorrent to any rational creature, and while we are passing through them, they-to use the language of Scriptureare 'not joyous, but rather grievous,' and of course all grief is keenly felt. And this feeling is consistent or congenial with resignation; our senses while here (says Zion) are to be 'exercised with alternate good and ill, that we may know that we have a being; and in order to make man capable of that happiness, peace, glory, and delight that the Eternal Goodness has designed for man to enjoy, He has let him be the subject of sorrow and pain. But those hearts that are most subject to love and grief in nature, will understand me best, and be the first to receive the glorious truths I bring.' So then, resignation can feel and say, 'Thy will be done, O God, and not mine!' For Thy Wisdom cannot err; Thou art too Good to be unkind, for Thy 'Nature and Thy Name is Love!'-[See Vol. I. pp. 270-273.]

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THE MIRACLES OF JESUS.

November 29 [Eve of St Andrew], Year 17 of Truth (Old date 1842).

ALL the 'miracles' that 'Jesus' is said to have performed upon various persons, curing them of different doleful and painful disorders, are only to represent the malignant sicknesses that the mind labours under while Falsehood has the ascendancy, and Jesus (which means the Truth, or Saviour) when received in the love thereof, has such a powerful and miraculous effect upon the mind that it delivers us from all blindness, as it is written, 'God has given to us the spirit of a sound mind, that we may know the

things that are freely given to us of God.'

It is said in the Inspired Scriptures that when the children of Israel who had left Egypt, were settled in the Promised land, that if they obeyed the voice of the Lord their God, by destroying all the false gods, i.e., all erroneous notions, then none of the 'Egyptian' plagues and disorders should ever touch them, but they should be blessed above all the nations of the earth with abundance of health and peace. Now, it is important that this 'health and peace' is clearly discerned to be spiritual, or vain and foolish outward expectations may be raised upon the literal reading; the health spoken of is a 'saving health' that saves us from inhaling any of the noxious vapours arising from the 'Land of darkness,' and the Disciples of Truth can never lose it; no, it shall flourish in immortal bloom because it is the 'saving health of God'; 'for the inhabitant of Zion shall not say, I am sick'the children of Wisdom shall not mournfully exclaim, 'There is no health in us,' but contrariwise they shall and do rejoice always in the Lord who is their health and peace, and their 'exceeding great reward.' And their language is, 'Bless the Lord, O my soul, who forgiveth all thy sins and healeth all thy diseases; who crowneth thy life with loving kindness and tender mercies' (Ps. ciii. 1-3).

So, the miracles that 'Jesus' wrought,
Were all within the mind,
And not as many 'foolish' think,
Of any outward kind.
No! inwardly they all were wrought
By God himself—the Light!
For there He sat in His own 'Ward,'
And gave 'the blind' his sight.
'Twas there He 'cleansed the leper';

'Twas there He 'raised the dead';
'Twas there He 'cured all sicknesses';
And 'fed the poor with bread.'
'Twas there He 'preached the Gospel,'
For there was 'all the world,'
And there the 'heathen nations'
Were to destruction hurl'd.
And since that time the Lord has dwelt
In 'Ward'—His only 'care,'
And all who see and know the Truth,
Will own—'THE LORD IS THERE'!

[See Vol. III. pp. 197-240, and Vol. VI. p. 293.]

TRUE SPIRITUALITY.

December 13, Year 17 of Truth.

Many among the miscalled 'Christian' world vainly imagine that they are spiritual and have a spiritual 'religion,' and yet if their pretensions are examined into they will be found to be 'without God and without hope in the world,' inasmuch as they believe in the 'Scriptures of truth' literally, and abiding in the letter they abide in death, and 'have no life in them'; for the letter killeth,' and 'no murderer hath eternal life abiding in him.' Consequently, as they have 'not known the way of Truth,' but have kept to the literal reading of the Bible, they have 'made lies their refuge (i.e., the mere fables of the letter), and under falsehood have they hid themselves'; and have not noted what is contained in the Inspired Word, viz., that Truth is the Son of the 'God of Truth,' who only can open all the mysterious figures that were penned by the Prophets of old, the real meaning of which they declared was 'not revealed' to them, but announced that the Grace (or the Divine favour of Light) should be brought at and by the Revelation of Jesus Christ,' which period had not arrived when they wrote—by 'inspiration of God,' who was pleased to give His Word in this 'curiously-wrought,' and 'mani-fold' manner, that 'in the dispensation of the fulness of time' the 'Truth,' the spiritual meaning of all, might be known, every 'mystery' cleared up, every 'fable' explained, and the 'manifold wisdom of God' that was 'hid,' unfolded to the eyes of our understanding.

And until this great 'Work of God' was accomplished according to His Word, all pretensions to spirituality were not VOL. XVI 2 B

only premature, vain, and vague, but absolutely unauthorised, and manifested in all such *pretenders* that they were mere empty and proud boasters, knowing nothing of what they affirmed, or they would have observed in humble *duty* the sacred injunction to 'Judge nothing *before* the time, *until* the Lord come,' etc.

But being 'wise above what is written,' they 'intruded themselves into those things which they have not seen' (Colos. ii. 18), being 'vainly puffed-up in their fleshly minds'; 'not knowing what they speak, nor whereof they affirm.' And being ignorant of God's Righteousness, they go about to establish their own (Rom. x. 3), a 'covering'—'but not of the Spirit' (Isa. xxx 1), no, indeed! for 'the Spirit searcheth all things, yea, the deep things of God.' It follows then, that the Spiritual mind or Man can alone discern and search into the Divine mysteries, and the 'Lord is that Spirit'; so those that profess to be 'spiritual,' must prove that they know 'all things' that be of God, and prove-in 'plainness of speech'-that Jesus Christ (the 'Wisdom and Power of God') dwells with and in them; otherwise, all their pretensions to spirituality are without foundation; for 'if Christ be not in you, ye are reprobates' (2 Cor. xiii. 5), 'reprobate concerning the faith '(2 Tim. iii. 8). They are ignorant of God's Truth, which is the Divine Light, that makes those who receive ' the Truth as it is in Jesus,' free from all the forms and outward ceremonies and observances of the letter 'Christianity,' free from all condemnation, because they follow the Spirit of the Lord, and 'where the Spirit of the Lord is, there is liberty'; and they are 'free from the law of sin and death,' for 'the Spirit of life in Christ Jesus' has made them so; and being now true 'worshippers' ('in spirit and in truth') they are purged from all their former defilements—the 'filthy conversation,' and being filled with all spiritual understanding, 'Hagar'—the Spirit of bondage and misunderstanding is 'cast out'; thus, having the Truth they abide therein and love it, and this only is 'True Spirituality' which keeps the heart and mind in the knowledge and love of God and of His Son, who chose Zion for his dwelling-place—'an habitation of God through the Spirit'—whose mind was the 'Ward' in which God sat; and to all who 'submit themselves to God,' He will and doth for ever 'bless them with all spiritual blessings in heavenly places with Christ Jesus' (Ephes. i. 3.)

A PHANTOM.

WHAT is it? 'tis a shadow, or if you like, call it 'a spirit,' a ghost, something incomprehensible, an idea, a thought; but beware of terming it 'nothing at all,' for rightly considered it is all in all, the source of sorrow and of joy. Oft have I thought, how far above (in all its notions) is the spirit superior to the mere animal being. What disdainful indignation It feels against all the ills and infirmities and passions the body is subject to, and its certain decay; fain would the animal, if it could, create itself another house to live in, to enjoy its buoyancy or composedly be at rest, without one single ache, or pain, from anything. Ah! but this cannot be, the Eternal Wisdom hath ordained otherwise, and the 'phantom' fleeting thought that would suggest itself in opposition to the 'Powers that be,' and the spirit that would resist the Wise decree, must be condemned for its proud presumption; and ere it can become immortal in its nature, it must humble itself before its God, and be resigned unto the Will of Heaven, if Heaven within itself it would enjoy; and 'he that is joined to the Lord is One spirit,' and there lies its eternal ALL, its present peace, and immortality. No longer now it halts between opinions two, but yields itself to God; for though it murmured once, now it 'learns Doctrine'that God is Love. Yes, and all that be is the effect of Love Divine, and that 'whatever is, is right,' that 'discord is but harmony not understood,' nor can it fully be until the Soul's bright 'Morning-star' shall usher in the Sun of the Eternal Day and 'no night (nor phantoms of it) there!' no; the spirit united to the Spirit-God, and freed from its gross tenements-is now indeed a 'something' which we cannot conceive while here; all that can be thought or written or spoken, is this-that the 'spirit of the mind' (which, if not humbled, would with the animal frame become extinct) when tinctured and seasoned with 'Salt Divine, will to Eternity exist in union with its Source -its happiness, its ALL! Its language, in all its full fruition, then will be 'My Beloved is mine, and I am His!' and the 'Phantom' is for ever fled, for trust and safety and refuge are

And O eternal thanks be to Love Divine for the 'unspeakable Gift,' the way to which was shown through Zion Ward, and

'there's no other way,' nor truth, nor Life; for only those that 'see the Son' (no phantom) in him, can immortal be; for 'He that seeth the Son hath life, and he that seeth not the Son hath not life'; as it is written of Zion, 'There God commandeth the blessing, even Life for evermore.'—December 26, Year 17 of Truth.

[See Vol. VIIL, p. 16.]

[Having now the reality of all things through the sufferings of Zion, and being rid thereby of the 'phantoms' of fear and an Angry God, the spiritual and substantial Life communicated is of course vastly superior to, and independent of the animal existence, and there is a palpable diversity and incongruity between, which appears irreconcilable. But, in viewing our animal constitution by the Light revealed, we must learn that all the inconveniences, annoyances, perplexities, limitations, pains and penalties of it, are but to give us taste and relish for the superior life of the Spirit, and likewise, to harmonise all the bodily functions, appetites, and senses with that which they are typical and representative of. For so is the rational being formed, that his joys and sorrows, pleasures and pains, may teach him of Messiah's form and make, in the Spirit, and help him to a comprehension (in degree) of that woe and that joy which is eternal, and thus find all solace there.—C. B. H.]

'HE WAS MANIFESTED TO TAKE AWAY OUR SINS' (1 John iii. 5).

Why, then, if our sins are not taken away, it is self-evident that the 'Jesus' spoken of in the Word of Inspiration was not 'manifested to destroy the works of the devil,' many centuries back, as the Priests have taught; for the word Man-ifest signifies a thing quite clear and plain, a thing not to be doubted, and as the miscalled 'Christian' world say that they are 'sinners,' this confession of theirs proves that 'Jesus' was not 'made manifest.' And the 'leaders of the people' have 'caused them to err,' for if Jesus had come when these 'ministers'—of 'sin'—teach he did, the whole *Christian* world would be 'saved from their sins.'

So, then, it is manifest that the mis-named 'Gospel Preachers' of every sect are quite ignorant-and many of them wilfully and willingly so-of who and what 'Jesus' is, viz., the Truth of God, the only 'Saviour.' This is it alone, that can save all those who receive It in the love thereof, from all their sins, i.e., from wrong opinions, from erroneous ideas, from falsehood and delusion. All false imaginations against the God of Love, these alone are 'sins' and 'iniquities'; and Truth-the Offspring or Son of God -can only cleanse us from all unrighteousness, and when once thus 'purged,' there is 'no more conscience of sins,' the mind is for ever perfected or sanctified, freed for ever from the 'childish' notions and foolish 'fears' of the night of ignorance; from these we are set apart ('sanctified') for ever. 'Truth' is now our Priest, from whose lips we 'seek Knowledge'; and this Knowledge is DIVINE Power made MANIFEST, which opens every mystery of the Bible, and 'takes away our sins.'-December 28, Year 17. (Continued.) And this Knowledge or Wisdom (the 'principal thing') never was manifested or made plain, until the 'Levite' appeared—the 'Man of God,' the mind of the appointed character (Zion Ward) 'joined' to or 'coupled' with the Lord. The 'Two' now 'walk together' because they 'are agreed'; and the 'Covenant' or agreement with the 'Levite' was to be 'Life and Peace,' and God (i.e., Divine Light) was to be his 'inheritance,' as the Bible plainly declares. Now, this 'Life and Peace' is 'Jesus Christ,' who is described as 'our Life and Peace when he appeareth,' and this appearance was manifested the 'second' time in Zion, to take or 'put away sins,' by enabling him to 'sacrifice himself'-his former 'self,' his own erroneous ideas these were 'himself,' which he now denied to 'follow Christ'the Light, and now his eyes were opened to see things clearly, no longer 'through a glass darkly,' but 'face to face' as a man does the countenance of his friend, for he became the 'Friend of God,' the Friend of Light and Truth, and God became his Friend - his Daysman, his Interpreter, his Mediator and Reconciler to all things that had been written, and which he had wrested to his own destruction, until Wisdom, the Gift of God, opened his understanding to 'understand the Scriptures,' the proverbs of the ancients and their dark sayings, and these things of 'darkness' were now 'brought to light,' and the result was indeed Life and Peace. Now Omnipotent TRUTH ruled within the mind and dispelled all his former miserable imaginations. cxiv

And 'John the Baptist,' viz., the mind of 'John the Divine, is in the Spirit on the Lord's day,' and he 'sees Jesus walking to and fro,' and 'beholds the Lamb of God' (Innocent Truth) 'that taketh away the sins of the world,' i.e., of God's world, Zion, the 'world of holiness,' which is spirituality of mind, for that alone is true 'holiness'—to be filled with the Spirit. And this 'world' -this state cannot be moved, it is the Kingdom of Christ, and all who 'trust in the Lord'—the Messiah, the Light of Truth now made manifest through God-Ward, shall be as 'Mount Zion that cannot be moved,' but standeth firm for evermore. 'sins'—the false imaginations of and against God, these 'iniquities' (wrong and unequal judgment)—are 'remembered no more'; the Word of Truth received by us hath made us clean, as it is written, 'Ye are clean through the Word I have spoken unto you.' This is the 'Law of God,' as saith the Scripture, 'I will put my law into their minds, and write my fear in their hearts, and they shall not depart from me; for this is my covenant with them, when I take away their sins.' Finis.- January 3. Year 18.

February 27, Year 18 of Messiak (Old date, 1843).

Some, nay, many may be surprised, and even astounded at our calling this the Eighteenth Year of the Messiah, but however strange it may appear, it is the truth—the Truth of God, and it has been justly observed that 'Truth is stranger than Fiction'; yes, for the whole system of society, but more especially that which is called 'religious,' is altogether founded (when examined by common sense) upon deception and fallacy, as the Inspired Volume declares, 'There is no truth in them, there is none that doeth good, no, not one'; but being under the 'strong delusion' of the mere literal reading of the Bible in 'the oldness of the letter,' all their communion or friendship consists—as the Scripture saith—'in being deceived and deceiving one another'; and so great is the infatuation, that they call evil 'good,' and good 'evil,' and 'put light for darkness, and darkness for light, calling bitter, sweet, and sweet, bitter.' Now, to such characters as these, who in defiance of reason will reject the clearest truths, our writing is not addressed. Knowing as we do, that the 'natural man, or carnal mind, cannot discern the things which are of God, because they are spiritually discerned'; and as it is foretold of them in the Scripture, that they are 'self-willed,' and will not be learnt, but will go on still in darkness, and are 'willingly ignorant'; to all such we exclaim, in the appropriate language of Sacred Writ-'If any man will be ignorant, let him be ignorant.' But to us who, through Zion Ward, have learnt 'better things,' even those 'things which accompany salvation' (Heb. vi. 9), the 'Knowledge is Power,' which removes all foolish fears, and brings our mind into union with the Eternal One, who is a 'God of Knowledge,' and by Him 'actions are weighed'; that meaneth-God-Messiah-God with us, as He came to and became One with the mind of His 'chosen' one, Zion, defines, calculates, and accurately weighs-in the even 'balance of the Sanctuary'-all the seeming actions, events, and facts recorded in the Bible. And the Messiah-God, the Light in him-'tells us all things,' what this and what that meaneth, demonstrating by the 'spirit of a sound mind,' that God, by His Spirit in the Prophets, caused them to write apparently of historical actions and facts, which in sober truth never took place on the earth; but that it pleased the Eternal One, for His wise ends, thus to give His Word of Inspiration in figurative language-that none but His Son should comprehend in the Spirit of it. So that all the outward glare of 'religion,' with all their feastings and preachings in their 'vain' wisdom, all their experience, customs and ceremonies, are nothing worth, of no value, there is no weight or substance in it all. And this is set forth in the 'Book of Daniel,' by the story of Belshazzar, when he is represented as making a great feast to all his lords, and amidst all his sumptuous pleasures, extravagances and wantonness, the handwriting appeared upon the wall, which 'Daniel' declared unto the King, that the interpretation thereof was-'Thou art weighed in the balance, and found wanting!' N.B., The name 'Belshazzar' signifies 'without treasure or in secret'; so Zion-the 'chosen' vessel in whom all the Scriptures were fulfilled-in his first 'Paradisical' state, was without the treasure of the Divine Life or Spiritual Knowledge, and so ignorant was he ('as a beast before God') that he 'knew not until the flood came and swept it all away,' as it is written-' The end thereof shall be with a flood, and that which is determined shall be poured forth upon the desolate' (Dan. ix. 26). And so it was, for the desolation of mind caused by the overwhelming 'flood' of evil, drove the creature into extreme despair, and in his oppression he 'cried unto the Lord, and He sent him a Saviour, and a Great One'; that means a Great and Supreme Light, so that he was 'renewed in the spirit of his mind,' and thus—as it was 'determined' so was it done, as Zion has so beautifully explained in his works. The 'Paradisical' State, the 'Fall' therefrom; the consequent despair and the 'CRY by reason thereof'; and the restoration, and confirmation of the Divine Truth in his inner man-all, all was done by the 'determined' decree of God, Who had declared by His Prophets concerning this very thing—'I will not leave you comfortless, but I will send you another Comforter which shall abide with you for ever'; which signifieth, that after the 'appointed' creature, Zion, had gone through all the woes mentioned in Scripture, in his most direful mental experience (which no pen can describe), that the eyes of his understanding should thereby be illuminated, to see that he was the 'man of sorrows and acquainted with grief,' and that in him all the Scriptures were fulfilled. Then despair left him, his mourning is turned into joy; for now his 'experience' produced 'hope' (i.e., Christ—the 'Hope of Glory'), as it is written, 'By hope ye are saved.' And now was fulfilled that Scripture which says, 'For the Lord will yet comfort Zion'; i.e., the Truth (the Son of God) is born in him, and sets him 'free from the law of sin and death'; thus in him was accomplished the words of the Poet—' Jesus, the name to sinners dear! This name to sinners given. It scatters all their guilty fears, And turns their Hell to Heaven.' So, all those that receive the Truth ('Jesus') in the love thereof, are no longer sinners, they 'reckon themselves dead indeed unto sin,' and have, 'become the servants of righteousness, having their fruit unto holiness, and the end everlasting life.'

Now the 'Hope is as an Anchor to the soul,' amidst the varied ills that render the present dreary scene but one incessant struggle; and it is 'sure and steadfast,' even the 'sure mercies of David.' God has spoken, and He 'will not repent, neither will He alter the thing that is gone out of his lips; He will not lie unto David,' His 'Beloved' one.

Then our labour, if (as Zion said) labour it may be called, is only pleasant employment for the mind, to dig deep into the Word with the instruments given to us, by Jesus the Husbandman, and the more we abound in this 'labour of faith and love,' the more shall we know that it is not 'vain' work, but will enlarge our minds to drink deeply of the Divine Light through Zion—the Messiah

of God, to our present peace and comfort, until our animal frames are done with, and to our future everlasting happiness, when the Soul-freed from all its encumbrances-shall for ever be with the Lord.

[This essay, on the 'New Date,' gives ample reason for its existence to mark the 'times' on the earth, when 'Knowledge shall be the stability' thereof (Isa. xxxiii. 6); for the spirituality of Messiah's day-the latter day, the last times, is distinguished from the former or preceding ages, by the great and superseding Principle of the Truth of God. And in the story of Belshazzar, introduced, there is forceful example of this; for we are enabled to identify every character mentioned in Scripture, which have been hitherto but fabulous, or nebular hypotheses obscured by the mists of antiquity. So, in the further meaning of the name Belshazzar,' viz., 'Who lays up treasures in secret,' there is demonstration that 'the good treasure (of the divine Life) was in the earthen vessel,' which he had laid up unknown to himself, by his researches in and ponderings on the written Word in which Life lay concealed. So here is Adam in Paradise-the 'living soul breathed into the dust,' and likewise Dives the 'certain rich man' who fared so well in his day," with no thought of a 'Fall' or loss. Moreover, 'Daniel' himself is also called, 'Belteshazzar,' which signifies, 'He that secretly endures pain and pressure,' and clearly points to the same character, who has to endure the cross of God within his own mind under the oppressive power of unbelief and falsehood, till by the painful and bitter experience he gains the true 'judgment'-Daniel.-C. B. H. December. 23, Year 75.]

April 11, Year 18 of Messiah (Old date, 43)

How foolish it is to take the Bible Literally! For instance, the Scripture saith, 'If any man will not work, let him not eat'; what then must become of all the idle 'gentry,' who consider themselves 'independent' and scorn to 'work,' or 'labour with their hands'? Why, they must be starved, to be

for the above Sacred text-if read and believed in the mere letter of it-is absolute, and there can be no mistake. And the working classes, if ever they get the power, would be justified from the literal reading of this passage, to enact a law in

1 See Vol. VII. p. 1 and on.

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accordance therewith, and that any plea of disability through 'nobility' and 'birth' should be of no avail. And if the 'rich' believe the Scriptures literally, as they profess to do, of course they will 'rejoice' in being brought down to servility and poverty, as another Scripture says, 'Let the rich rejoice in that he is brought low."

[See Vol. VI. p. 324 and on.]

A PASSING THOUGHT UPON 'THE YEAR OF OUR LORD.'

THE 'learned' world (when this was written in all their documents) denominate this present period as the Year of our Lord, 1843; and thus, 'professing themselves wise,' they become fools, for surely a greater blunder could not be committed by any idiot, viz., one deficient of common sense.

If indeed, and of a truth, Our Lord came into the world above eighteen centuries ago, how is it that darkness, even 'gross darkness,' is spread over the minds of the inhabitants of the globe, concerning the real meaning of the Scriptures? so that the professing 'Christian' world are divided in their judgment thereon, and are split into various sects and parties, each 'doing that which is right in his own eyes.' The simple answer is this, to use the language of Divine Inspiration, vide Judges xxi. 25-'In those days no King in Israel; every man did right in his own eyes." Now, these words are not historical, but, like all the 'Holy Scriptures,' were written in the shape of history by men who 'were moved by the Holy Ghost'—the Spirit of God; and therefore this passage—to him that 'understandeth parables and the meaning thereof'- shows forth that the wisdom of the world is foolishness with God,' for while their wisdom, or rather their 'folly' hath declared that 'Our Lord-the 'King and Governor amongst the nations'—came so many centuries ago, yet, the 'stubborn fact' of the ignorance of 'learned men' upon the meaning of the Bible, and the clashing opinions of the various sects, prove to a demonstration that the 'way of truth they have not known'; consequently, the Lord or 'Spirit of Truth' did not come, as has been very erroneously represented.

[Certainly, not! for the outward 'humanity'—which was the means of bringing the DIVINE LIFE to us earthly creatures—was

not born into the world till December 25, of the old date 1781; therefore, we were previously as no-thing, i.e., no Spiritual and everlasting life in us, but served our purpose (as other animals) in the great System of the Universe, under the inflexible laws established by Providence. And from this birth of the predestinated character (the 'earthen vessel'), visited immediately by God, in the years 1825-1828 [Beginning of 'A.D,' all before being 'B.C'] springs the 'New Era' of Understanding-of the previously hidden Mind and Will and Ways of God-the Divinity or Ruling Spirit of Immensity! Then this 'New Creation' of the 'Image of God,' impressed upon the clay, permanently and indelibly, can and does produce Spiritual Intelligence (like himself) in the minds of the 'rational' beings of earth-when they yield their wills to the Love-sway, and thus a never-ending, ever-expanding Kingdom of Knowledge is begun, which grows to infinity of Glory and virtue.-C. B. H. Christ's mass Day. Year 75.]

Otherwise, in a far much less time than eighteen centuries, the Great Blaze of Truth—the Open Day—would have burst in upon us with a Flood of Light, and the minds of men would no longer be 'tossed with every wind of doctrine' and the 'craftiness of men,' whereby 'they lay in wait to deceive' the ignorant and simple-hearted. For had the Lord come (the Light, for the Bible says, 'God is Light') all would have been made manifest, the 'veil' would have been taken off from every mystery, by the growth of the Divine knowledge and light, 'shining brighter and brighter unto the perfect DAY' in this 'YEAR OF OUR LORD.'

Now, at this time, if this Year was 1843 in truth, the' Christian world'—as they foolishly term themselves, while professing to be 'wise'—do indeed deny the letter even, as well as the Spirit of the Word, in the Epistles of 'Paul' and 'Peter' (see 1 Cor. iv. 5, and 1 Peter i. 13), here are two plain Scriptures which evidently declare that the Lord was not come in the time when the 'Epistles' were penned, neither was there any Revelation of 'Jesus Christ,' and the command was to 'judge nothing before' that time, and yet so unwise and presumptuous have the 'Christian world' been, that they have taught the absurd doctrine that the Lord had come, and this 'Revelation' given, some 40 years before those 'Epistles' were penned, and thus—as the Scripture saith of such—they have been 'wise above that which

is written,' and they have not 'noted what is contained in the Scriptures of truth.' And the result of this is—that men have 'gone on still in darkness, believing a lie,' a strong delusion instead of the Truth of God; for the Truth of God is-that 'the Lord is Judge in Zion,' and 'Zion' meaneth, 'Where the Lord visiteth' -with His last and perfect Visitation, to bring perfection, i.e., spirituality of mind to 'Mankind.' And in that character-'The Zion of the Holy One of Israel'-were all the Scriptures fulfilled, he was strengthened with all might in the inner man, he is the Son of man that God 'made so strong for Himself,' that in him might be accomplished 'all that was written of the days of vengeance.' In him was fully manifested that Scripture which saith, 'The day of vengeance was in my heart, and the Year of my redeemed is come'; ah! that indeed was the 'Year,' the first Year of our Lord, for 'it is evident (saith the "Epistle to the Hebrews") that Our Lord sprang out of Judah,' i.e., out of the mind that loved or praised God, and it is written of Judah, 'his hand shall be upon the neck of all his enemies,' and these 'enemies' were his erroneous judgment and ideas, which, when the Truth (the 'Lord') came, he took captive, and 'ruled over his oppressors'—the oppressing letter of the Scriptures—'with an iron rod,' viz., with the 'strong hand' and mighty mind of Divine Truth. The Lord God brought His Son, Zion Ward, out of Egypt—out of the land of bondage, and this was the 'Year of our Lord,' and the 'Day of vengeance of our God'; it was the 'Year of Jubilee,' the 'Year of release,' for then the Truth—which is the 'Revelation of Jesus Christ'—made him free indeed, his fetters were removed, his mind was unmanacled, the iron no longer entered his soul, but triumphantly he exclaimed, 'Thanks be to God, who giveth us the Victory through Jesus Christ our Lord!' Surely the Divine Light in Zion's mind (which is 'the Messiah'), is well called the 'Year of my Redeemed,' which is indeed a New Date, for it is the 'newness of the spirit' by which all literal and outward ideas are done away; and though so few, so very few, as yet believe the 'true report 'that Zion brings, and this is the 'Eighteenth Year' since 'the Lord' was revealed in His 'Ward'; and it may appearsince the visible Instrument is no more—as if the Work would come to nothing; yet, let us remember the words of 'Our Lord' while with us here, that he wrote in the 'Eleventh Year of the New Date.' [See the passage in Epistle of January 6, Vol. V.

p. 305, beginning, 'Then, I say, a Happy New Year is opened

unto you,' to top of p. 306.]

Thus wrote the 'Man of God,' and it is for our present peace, and future comfort and happiness, to follow his advice, and 'rest in THE LORD,' disowning the old false date, and acknowledging the New, which is everlasting life.—May 3, Year 18.

A 'MUSSULMAN' OR 'MAHOMETAN.'

May 18, Year 18 of Truth.

The meaning of the term is—'Being resigned to God'; and depend upon it as a most sacred truth, this is what the 'pure religion' consists in, for as 'God is Light,' if we do not resign or give up our darkness for Him, why, our 'religion is vain,' impure and dark, as by refusing to give up our old notions in exchange for the Light that proceeds from the Wisdom of God, we prove that we 'love darkness rather than light.'

For example, take the following instance, supposing that we have been strictly brought up in the 'vain conversation, and traditions of the fathers'-of the ignorant minds in the former period, which engendered error,- 'Ye are of your father, the Devil, and the whole world lieth in the wicked one!' Well, if Messiah, the Light of Truth who is come to 'tell us all things,' shows that our former belief in a literal 'Jesus Christ' is alto-gether erroneous, and that the 'Christ' of the Bible is the Divine Principle or Spirit of Love and Wisdom, and that there is, and never was any other; and yet, if we are fully determined to abide in the 'oldness of the letter,' and absolutely refuse to receive the 'newness of the Spirit,' our 'religion is vain,' we are not 'Mussulmen' for we do not 'bridle our tongue,' but let it run on in replying against the 'Wisdom that cometh from above'; and in thus answering again, we prove that we are not the 'servants of God,' or we should obey the command which saith, 'If thou has transgressed, lay thy hand upon thy mouth'; again, 'I will keep the door of my lips, that I offend not with my tongue'; and again it saith, 'I was dumb, I opened not my mouth, because thou, Lord, didst' (Ps. xxxix. 9). So then, in plain English language, to be resigned is an act of the mind that

submits to its Master-God, by which we place a muzzle upon our mouths, and only take it off to say, 'It is THE LORD, let Him do what seemeth good to Him!' Then this is 'pure religion,' being resigned to God, and we are Muzzled-men. But to come at the real spiritual truth of who is a Mussulman-a man resigned to God—can only be known from the writings of John Ward (spiritually called Zion, so Christened by the Eternal Spirit), for in his Works it is clearly shown that in his two-fold being, when 'his judgment was taken away' and the Spirit of God (which is 'the Christ') was crucified, cross-ified or resisted through the weakness or ignorance of the mere human mind, yet, in the depth of his mental agonies—which the creature, through his false belief, really thought would be eternal-'he opened not his mouth' in replying against God, saying, 'Why hast Thou made me thus?' but yielded in silence to the Will of God. Here then, indeed, was a New creature—'a new thing in the earth'—a Being resigned to God, one whom the Lord made a Mussulman; and all who will resign up all their false 'religion' of literal' Christianity' to the True Light revealed in and by him, are, in their measure, Mussulmen, they give up to the Light and Truth, and to them, 'there is no more condemnation,' and the Spirit of Life, the Living Truth brought forth by the first Mussulman, who endured the 'curse for all,' makes all that receive it free from the outside 'Bible,' the shells-the fables are no more used, for the interior or spiritual meaning of all things is come through the First-born, the 'Prophet, Priest, and King.'

'Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.'—MATT. V. 42.

How impossible it is to act upon the Scriptures literally, even with those that profess to believe in the letter of them; and if this was put in practice, according to the apparent outward command, it would be directly contrary to another passage of Holy Writ, viz., 'Help not a sinner, give not unto the ungodly' (Ecclesiasticus xii. 4, 5). Besides, if it were known that anyone was fully determined to obey this injunction, in a temporal way, the 'giver' would

soon be brought to complete beggary himself, by the impositions of others. But now let us call 'right reason' to our assistance, as it is written in Isa. i 18- 'Come now and let us reason together, saith the Lord"; and this 'Rea-Son' is the Offspring of God-the Eternal Reason | as the Scripture saith, 2 Tim. i. 7-'God hath given to us the spirit of a sound mind' ;and this 'spirit' teacheth us that the Bible is a spiritual book, read I Cor. ii. 7, 13 and Rom. vii. 13. So that, to understand this Word, viz., to 'give to him that asketh,' aright, we must see that the 'him' (the everyone, for all have their being in him) is God, who has stooped to our low estate, in His love, and 'asketh' love from us, saying, 'My Son, give Me thine heart' (Prov. xxiii. 26), i.e., 'set your affection on things above,' and not on things below, for 'with the heart man believeth unto righteousness'he believeth that which is right, and all who walk by this rule, 'peace is upon them, and upon all the Israel of God,' i.e., those 'led by the Spirit of God, who leads or guides into all truth.' And 'from him that would borrow of thee' has the same meaning, it is only another figurative way of expressing the same thing, and is explained by referring to Prov. xix. 17, Ps. xxxvii. 26, and cxii. 5-'The righteous is ever (Heb. 'all the day') merciful, and lendeth'; 'A good man showeth favour, and lendeth'; 'He that giveth to the poor, lendeth to the Lord'; and 'the poor' here meant, is the Divine Principle or Spirit of Truth-the Lord, who 'for our sakes became poor,' i.e., condescended to become 'hnman' and organised to our feelings and necessities, that we (through this) 'might become rich'rich in faith, and heirs of the kingdom, which God promised to them that love Him'; and this 'kingdom' is within, it is the Spirit of God joined with the spirit of the mind, and then 'we have the mind of Christ,' we 'know the Lord,' being 'one spirit with him'; and whatever may happen to us in this outwardsphere, nothing can separate us, God is ours, and we are God's, our eternal happiness is sure because it is the 'Gift of God.'

Then 'Jesus Christ' is the True Light that came into the world—his 'world' or 'Ward,' where he sits, 'hearing and asking questions,' and giving the true explanations of the Bible. . . . And all we have to do, is to receive his Message of Love, and 'be reconciled to God,' to submit to the Divine Light, to give up ourselves to its teaching, for this it 'asketh.' O, let it not 'ask in vain!' let us not turn Wisdom away, but most willingly lend

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our ears to the 'excellency of the power which is of God,' who will perform all *His work* in us, and 'do for us exceedingly,' and far above all that we can either think or ask. Amen.—June 22, Year 18 of Truth.

A PASSING THOUGHT ON TRUTH.

WHY is Truth so painted sad, And Falsehood with a smile? Because She never makes us glad, Like Falsehood—with her guile.

A BRIGHT IDEA.

July 31, Year 18 (Old date 1843).

WHAT is a bright idea but a messenger from God, an 'angel' or winged thought sent to cheer us on our gloomy path through this 'wilderness' world.

Oh, it is indeed—and of the Truth—a bright idea, that points out an hereafter unto man, an eternity of bliss! this angelic thought should be 'entertained' and be familiar with us, it should be our bosom companion to bear us up against the 'ills of life'; this will—if we permit—commune with us when in our saddest mood, and like the Sun burst through the cloudy gloom, proclaiming 'There's another and a better world!' This 'idea' never admits of doubt, it is the 'Sun of Righteousness' with 'healing in his wings,' it is the Offspring of the Eternal Mind, it is the 'Gift of God.' O encourage then, this bright idea, of light, of constancy of joy!

A CHEERING REFLECTION.

December 17, Year 18.

MOMENTS swiftly glide away, And they stop not night or day. But they sure are bringing me To a blest Eternity! To a Heaven of perfect bliss, For my 'Captain' told me this,

¹ Zion wrote me in one of his letters, that I had 'nothing to fear, but all to hope, there was Eternity before me, and my eternal happiness was sure

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That I'd passed the 'Judgment Seat' And was then pronounc'd complete, Complete in everything through him, Free from every 'spot' or 'sin.' And my happiness was sure And to Eternity must endure.

THE COMING OF SHILOH.

January 31, Old date, 1844; (New date, Year 19).

SHILOH is come! he's come to reign
Within the region of the mind;
There all must bend, or else be slain,
For He's the SAVIOUR, 'just and kind.'

No outward pomp doth SHILOH show, But all in-ward is his great work; That each 'discerning' mind may know, Though called a 'Heathen,' 'Jew,' or 'Turk.'

For the discerning mind it is
That can alone see things Divine,
Which leads the mind to solid bliss,
Where God and man in one entwine.

The mind it is that is the Man,
When SHILOH'S voice is heard therein.
It glories in his glorious plan,
And is at rest, and free from sin.

Shiloh is come! all former things
Dissolve before his piercing ray,
For he alone is 'King of Kings,"
He is the 'Life, the Truth, the Way.'

Shiloh is come! and we 'put off
The shoes' in which we us'd to walk,
Regardless of the mockers' scoff,
Their jeering laugh, or empty talk.

SHILOH is come!—the 'Sent' of God!!
To tell the truth of every story,
He takes the veil from off the Word
And leads the mind to God and Glory.

SHILOH is come ! who brings the DAY!!
The night is past of all our fears.
Hosanna! in our minds we say,
And hail Him nine times nine, with cheers.

The word 'Shiloh' signifies 'dissolving,' or 'putting off one's oes,' 'Sent,' or 'the Day that should come.'

of all his believers) as there was a God; for I had passed the Judgment at, and was free from every 'spot,' being made complete in him; that his was ours, and in his completeness we are all complete. [Read pp. 297, 298, Vol. II., for the unfolding of this 'triumph over death' with him.]

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CEREMONY.

Merck, 19th Year of Truth

Many people don't like ceremony, no more do I; yet in explaining the spiritual import of the word, we must be so ceremonious as to 'let all things be done decently and in order'; and the most unceremonious, one would think, could have no objection to that. So that, without any more ceremony, we shall come to the point in hand, if you'll only have a little patience, and that you know is a 'great virtue,' so 'I pray you'—to use the language of Holy Writ—'Have patience with me, and I will pay you all'; and no doubt if you get all paid, your patience will be well-paid, for then you will have plenty, and that will be a good thing, for this 'Money answereth all things.' Ah! so indeed it does, though it should turn out to be Cere-money, or Ceres-money. But never mind that, so that you get some of it for your own use, for there is no getting on in this life without it.

Now, according to the 'Heathen Mythology'-which is as much inspiration of God as the Scriptures,—'Ceres' was the Goddess of Corn (hence the term 'cereal'), represented as having first taught men the art of husbandry, by cultivating and digging the ground, etc., her worshippers kept up a perpetual and wonderful silence, and they never pulled off the clothes they wore, till they fell off them in rags; and they sacrificed swine to this Goddess, because they hurt the fruit of the earth, with many other things too tedious to mention, but suffice it now to say, that all that is said about 'Ceres' had its real substantial spiritual fulfilment in Zion Ward, the 'Christ of God' who is the 'end of the law,' and all other ceremonies, 'for righteousness to everyone that believeth'; for the right knowledge of these fabled 'Gods and Goddesses,' may justly be termed 'Ceres' money, and as, according to Numb. ix. 3, the 'children of Israel,' after they had left the 'land of Egypt,' were always to keep up the 'ceremonies' of the pass-over, so we—the children of Zion (who are joyful in our King-Immortal Truth), having left the land of darkness, and bondage to the letter, and come (passed over) into the Spirit, always keep uppermost in our minds the Divine knowledge that has transformed us from darkness to the Light-'Christ,' and that thereby we are no longer 'strangers' to the Truth, and 'alienated' in our minds through ignorance, but

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having 'acquainted' ourselves with God, we are at peace, 'learning in silence,' being of the Household of God and the Family of Heaven. Then our old idolatry (called 'religion') has fallen from us like old clothes, till not a rag of our former ideas remain, our swinish, low and degrading thoughts are for ever sacrificed, and we now are enabled to cultivate the ground of our hearts, by digging into the *interior* of the Word; and 'a woman (i.e., weakness of mind) is not suffered to teach in the Church'—in God's building, His house; 'Be silent before Me, all flesh, for the Lord is raised up out of the habitation of His holiness.' And knowing that God is Love, we are confident with 'joy unspeakable and full of glory,' experiencing that 'speechless awe that dares not move,' in all the silent ecstasies of love. Finis.

(ANIMAL LIFE).

July 30, Year 19.

WHAT is life? a sea of strife On which we're forc'd to sail. What is life? she is our wife In sunshine, storm, or hail!

(SPIRITUAL LIFE).

WHAT is Life? A calm within; A conscience that is free from sin! A firm assurance to the end, That God's our Lover and our Friend.

THE TRUE 'ECONOMY OF LIFE.'

WHILE the mere outward politician proclaims, 'Agitate, agitate, agitate!'—the inward man silently whispers, 'Meditate meditate, meditate!' Now, agitation, especially continuous, must lead the mind into incessant broils, and be a poignant hindrance to all peace; but meditation, deep and humble, on God, His Word, His Ways and Wisdom, cannot but lead to peace within, as it is written, 'Thou keepest him in perfect peace, whose mind is stayed on Thee'; then this is the true 'economy' of Life,

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and the only 'worship' God requires, thus to meditate on the Divine Wisdom.

[This is an 'economy' that cannot be put in practice unless we have an actual Superior Life, in addition to the natural (which is concerned in externals only); and this we gain by receiving into our understanding and affections, the Word of Life through Zion, which is Spirit, wherein meditation can fructify in a substantial contemplation of the 'deep things' of Love and Wisdom beyond our mortal ken, and the rapt security of Eternal Life. Here we can converse, and preserve, and bring all into service that we observe, for realisation and comprehension, and that true enjoyment of mental perception of, and participation in the glorious 'Divine Nature,' that 'passeth all understanding'-of mere natural man. This great and inconceivable Blessing, bestowed on man for his 'Higher Life' in this latter day, by the Great Creator in His utter Goodness forming His very likeness (Zion) in the 'dust,' raises our believing minds into another sphere (far above the world of sense) where all things gather to a perfect whole, without waste, loss, or diminution, because it is the Perfection of Nature.—C.B.H. New Year's Day, Year 76. See Vol. VI. pp. 181, 200.]

(THE SLOW PROGRESS OF TRUTH).

May 3, Year 20 of Truth (1845 of error).

Truth can make but very little apparent progress while the multitude follow error, as the most 'popular' and even beneficial in a worldly point of view. Yet the small unperceived movements of Truth cannot act as a recoil, but rather as an encouragement for its Disciples to persevere 'in season and out of season' to sow the precious Seed, leaving the event to the 'AUTHOR OF Truth, and Lover of peace and concord'—to prosper either this or that, as seemeth best to his Godly Wisdom—Who is too wise to err, too good to be unkind. Moreover, there is an ancient prophecy or Proverb, that 'Truth is Great and will prevail!' which must be the case in the 'appointed time,' for 'there is a time for everything under the Sun'; and God' made everything good in His time.' Therefore, though Error has built her mighty 'Tower' and 'walls and bulwarks,' yet there is a 'time' to 'pull

down that which has been builded up,' so that not one stone shall be left upon another.' And as the Eternal Power has so decreed, who can say unto Him, 'What doest Thou?'—or 'Hitherto shalt Thou come, and no further!' for we 'can do nothing against the Truth,' as 'there is no power but of God.' So saith the Truth through Zion Ward, which is Mighty and shall prevail, 'I shall stand, when lies and lightness are known no more to trouble and torment the human race.'

[In reality, there is of course no retarding the progress of Truth, nor check to Its advance, nor possible impediment—being an ever-flowing stream from the Eternal Fountain; and as a stream it will meander silently and unseen in its course at first, till gathering strength it comes into view, and o'erleaps all obstacles on its way to the Ocean. Outwardly it may appear to be hindered as men open not their hearts to receive it, and according to the years of man's counting, the movement may seem 'slow,' but how sure from such a Source, where time is not, and all things happen or turn out as decreed and fixed from Eternity in the Mind of God—C.B.H. January 2, Year 76.

May 9, Year 20.

(Death is a negative blessing, EVEN WITH extinction.)

(Death is a positive good—with Immortality.)

2. Then welcome death—welcome death!
It is a Friend in need,
That sets the longing spirit free,
To range through all eternity
In everlasting ecstasy
Of happiness indeed!

(Death has no 'sting to a Disciple of Truth.)

3. O Death, 'O Death, where is thy sting?'
For Truth saves her people from all sin,
And throws thy sting away;
She opes the Book of Life to those
Who gladly with her offers close,
And leads to endless Day!

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(Death is armed with all its terrors—ONLY BY PRIESTCRAFT.)

4. How wretched must their feelings be, Who will not from their sins be free! Fast chain'd by Priestcraft's art. Which takes its wretched victims in With all false notions of their 'sin,' And throws the fatal 'dart.'

(Death has no terrors to those who are 'dead indeed UNTO SIN.')

We 'reckon not without our host,'
When we declare our sins are lost;
And can no more be found.
For truly we are dead indeed
To all of Superstitions bread,
That crawl upon the ground.

(' Precious in the sight of the Lord is the death of His Saints.')

6. We are 'Saints'—the 'Saints of God' When we 'die into the Lord!'
Then indeed we are at rest,
All our labours are no more.
We're dead to that we lov'd before,
And now in God we're blest!

'O WHEN I AM HAPPY IN GOD, DECEMBER'S AS PLEASANT AS MAY.'

June 15.

My son David, who is now on a visit from Ashbourne to Birmingham (after seeing me lying in bed, in great affliction from pain and weakness, and being only just able to articulate of course I lay as composed as I could and did not talk to him) I understand told his mother, he was glad to see that his Father was 'happy in his God.' Yes, yes, and that was very true, for whether my present sickness end in the dissolution of this poor animal frame, or no,—the I, the real 'I' is happy in its God—'for I live, and yet not I, but Christ liveth in me'; and as such I then felt, knowing most assuredly from one who was and is my Master-even 'Christ'-that my eternal happiness was sure, whatever may be our feelings, God remaineth faithful to all He cannot deny Himself, and He 'hath sworn by eternity. Himself (because He could swear by none greater) to my Lord, to do us good,' i.e., to 'unfold His glories, to unveil Himself, to magnify Himself, to exalt Himself in the earth '-i.e., in all who

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receive the Word of the truth of the Gospel. And what is the Truth of the Gospel? O, it is the Son of God most High, the Offspring of Deity, and it 'springs out of the earth'-that heard the Word of the Lord and kept it, and was called by its Landlord, 'Zion Ward,' whom 'no man'-in mere human wisdom-'seeketh after.' Ah! but, as the Inspired Volume says, so have I found it true, that 'the gold of that land is good'; and well it may be, when it is the pure Divine Word of Truth, as saith the Scripture, Psl. xii. 6- 'The words of the Lord are pure words.' And 'this man' (Zion), the inner man or the mind filled with Divine Light, is the 'Lord's Christ,' and 'this is the work of God'-the Eternal-'that ye believe on him whom He hath sent.' Yes, but unless they stoop to learn from Zion, the appointed Teacher of the Father of lights, the 'promised Father of the future age'-'the everlasting Father,' the 'mighty God' or offspring of the Almighty mind,-then they will still be ignorant, they will not understand, but will still go on in darkness; such are indeed self-willed, and will miss a happy eternity of future life, for only those that are united to God, can be one Spirit with Him, who 'fear (i.e., in love) the Lord,' and their spirits live for ever. Then, with all humble confidence and assurance, even to the end of the old bodily frame, whatever may be my outer animal feelings, speeches, or sufferings, certain I am that eternal happiness is my lot, and the lot of all who receive the Truth of the Gospel through the one chosen and prepared Instrument Zion Ward, whose Word-being God and from God-will live for ever, though the poor 'despised and rejected' Irishman, John Ward [the 'Irish Mystic' according to worldly sense and 'discernment'] is no more, as to visibility here.

O what a boon, O what an inestimable Gift did I receive, when my proud self-willed mind bowed to Emanuel's Sceptre—'God with us,' the Light and Truth! And is there anything that can change the mind of Deity towards Zion and his children? No, indeed! Well then, I do rejoice, yea, and I will rejoice always, yea, 'the joy of the Lord shall be my strength,' O! well is it written in Sacred Writ, 'Let the children of Zion be joyful in their King!' and who is their 'King,' why, the 'King immortal, eternal and invisible!' and so indeed is the 'King-dom' of God's saints, it is invisible, it 'cometh not with observation,' it is peace and joy in the Holy Ghost, for the Holy Ghost is the 'Spirit of Truth' that makes 'free indeed'—from all the chains and thral-

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dom we laboured under. Well then may I be happy in my God, for He hath proclaimed Himself through Zion Ward to be sy portion to all eternity. Who then can separate me from my God? No, no, that cannot be—'Thou art my God and I will praise Thee; Thou art my God, and I will exalt Thee'; for my Religion is God, for I rely on the Light, my hopes of eternal blessedness are all God, for he has caused me to hope in His Word; yea, in my measure [or 'portion'] He hath formed 'Himself' in my mind, as 'Christ the Hope of Glory'; only Zion has, and must for ever have the pre-eminence in all things, as the 'First-born.' Then now I'll drop this pleasing theme, only longing for the time when I shall shuffle off-somehow or otherthis mortal coil, to 'pass in blissful dreams away, in visions of Eternal Day'; admiring and adoring, in spirit and in truth, that God who 'doeth all things well,' and who 'cannot lie.' And He has said—O Glorious Truth!—'The Gift of God is eternal Life'; and this is life eternal to know Thee the only true God, and Jesus Christ whom thou hast sent.—June 16, Year 20.

June 27, Year 20 of Truth.

I AM still in bed and exhausted by weakness; well and what of that? who are you, pray, anybody, somebody, or nobody! however, whatever body you are, know this, that all is right, and all wisdom is comprehended in the submission of the mind to the will of the Unseen, the King eternal and invisible. As saith the Sacred page of Zion, the Man of God, 'He endured all things'-yea, every cruel loss, torment of mind, imprisonment of body, buffetings of the world, etc., etc.—'as seeing Him who is invisible.' And surely this must be an Irishman, who else would see what was invisible to all besides? Then the eyes of his understanding must be illumined beyond anybody's, for he would see just as everybody else saw, till then, nor could he distinguish the 'Body of Truth' from the body of error-'the body of sin' or darkness, that was to be destroyed and the 'whole body of Light' take its place. But this is only seen by the eye of a Cyclops, a people fabled to possess and live upon high mountains, with only one eye in their foreheads, which it is said they could lend one to another whenever they had to go abroad. Now, this is a figure of Zionthe appointed mind filled with Wisdom-to whom all names

apply without exception, as it is written in ancient lore (called 'the Bible') thus, 'Say unto Zion, thou art My people, this people have I formed for Myself, they SHALL (none of your "may-be's," no, no!) show forth My praise.' And Zion can say (of all the Scriptures) all belongs to me, they are my inheritance; they were written for the 'Man of God,' and whatever name he gives to any of the texts and passages, that is the name thereof, i.e., the meaning, light, and understanding of it, by pronouncing the proper names that belong to each of them, as it is said of Adam (the same is Zion), in Genesis ii., or Generations-And all the beasts, etc., came to Adam to be Christ-ened, and whatsoever name he called them, that was it. Ah, and so it will be to all eternity, light, Divine Light in all its variegated beauties, as the countless ages in glad succession roll! For he is the 'Father of lights'-'the lesser light to rule the night, and the Greater Light to rule the Day'; so shall we go on increasing with all the 'increase of God.' His WORD (though the person of 'Ward' is no more here) is the Light that now governs our mind, through this present dreary state—which may truly be said to be 'night,' compared with the Blaze of Eternal Day,-and after this 'God shall shine through Zion'-the human essence-to all Eternity, displaying the wonders of His redeeming love!

And it is to this character, the Scripture applies which says, 'If thine eye be single' (the 'single woman unto the Lord'), thy whole body (i.e., the substance of thy mind) 'is full of light.' Well then, though Zion is described in ancient Prophecy, as one 'whom no man seeketh after,' but 'despised and rejected of men'; we exclaim-who believe in His Word of Light-'We have found him of whom all the Prophets wrote!' We have indeed, found some-body yet no-body, so saith the 'Beloved One' Zion, in one of his letters, 'Christ is not any bodily substance at all, but the Spiritual essence of God and man' [See the passage, pp. 258, 259, in Vol VI. June 21, Year 11]; the essence of the love in the human heart, and the essence of the Wisdom of God, united together as One in mind and spirit, each in its proper order; and this 'Body,' O eternal praise be to its Glorious Former, Parent of Good! dieth no more. 'For in that he died, he died unto sin (falsehood) once, in the end of the world,' by offering himself-his old notions-at the shrine of the inward Deity; and the 'world of iniquity'-his false judgment-was burnt up by the 'Consuming Fire,' i.e., Superior Light. 'But in

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that he liveth, he liveth unto God,' ah! and that to all Eternity, moving, living and having his being in Him. Thus all power is given to the 'Beloved One,' of whom it is written, 'My Beloved is mine, and I am his'; and so, within the region of the mind, this All-powerful Knowledge or Science reigns as King, scattering away all evil (mental evil) 'with His eyes,' i.e., with Light Divine, bringing down every thought that would exalt itself against God, to the obedience of Truth—the only Christ of God, whose 'vile body' (or rather mind) was changed by the Living Power of God, to be 'like unto His most glorious Body, whereby he is able also to subdue all things unto himself? Yea, and so it will be; that we who receive of his Spirit become Christ-ed, and each one, when the mere animal frame shall cease to exist, will have a distinct, clear and airy body, not visible indeedonly to those who (like them) have quitted this poor earthly abode. A palace indeed, worthy the 'inhabitants of Zion,' and this 'Body' is prepared as a Man-Sion for me and all who obey the Truth.

ON 'MOURNING FOR THE DEAD.'

June 30, Year 20 of Truth.

I am asked this question, Is it right, as a Disciple of the Truth as published by Zion Ward, to put on black clothes as a token of outward respect for those who are animally 'dead'? My answer is, Yes, to be sure, if you are concerned with external appearances, and the opinions of others in the outer world, for there is no Spiritual 'law' whatever, against it. But I say, hear me further, Friend, I don't recommend you or any to get new and expensive black clothes to outvie if possible other relatives, or to 'starve the belly to clothe the back,' or to spend in 'mourning' anything required for more useful and necessary purposes; this has been the case with thousands, and therefore it has been suggested as a good thing to do away with the custom altogether.

As for what the Scriptures say about it, that all belongs to the Man of God, Zion, and he was called upon not to 'mourn' at all for his 'father and mother,' 'wife and children,' for they were nothing (in the spiritual sense) but a 'set of evil-doers,' a 'people that shall never be renowned' in the estimation of the God of Truth. And all that is written about 'not mourning for the dead' is, that we must not lament nor regret because that which we loved (the letter of the Scriptures and other modern Prophets) held out such attractive and alluring 'temporal' blessings to us (which proved to be all false or without foundation), if we only did so and so. But now (being spiritually enlightened) we discard this evil—the humbug of the mere letter of Scripture, and we know the 'service' of God to be perfect freedom, for we 'no longer serve the oldness of the letter, but in the 'newness of the Spirit' and 'where that Spirit is (Hurrah! for freedom) there is liberty,' glorious liberty unshackling all the powers of the mind.

But perhaps, some might say, Zion did not observe any literal ceremony or practise, and gave his judgment for us not to do so, as if we were following the observances of the world, and Shilohites ought to have nothing to do with them, etc. Now, it must be remembered that Zion is a spiritual creation, and was but a 'child' in spiritual discernment at first, and he has declared in his later writings, when coming to maturity, how vastly different he should handle the subjects then, of his earlier productions, to show forth the spirituality of all things. [Though, as he says, the new being is made evident throughout, only growing-as the Divine ordinance was-from a child by degrees to manhood or maturity, thus working Divinity into humanity, to gradually, step by step, increase in Wisdom, just as the type set in nature.] Then we must now know that all the 'law,' or Word in the Bible, that Book of ancient prophecies, or Inspired Novel or Fables, is all spiritual, mental, 'holy' to one purpose; as we are enjoined to 'Remember the Sabbath Day to keep it holy'; i.e., to keep the rest of mind which the Lord thy God has given thee, wholly and entire, for it is the Daylight of the understanding, a rest from the hard bondage and fears wherewith thou wast 'made to serve' in the 'Kingdom of Babylon.'

Now, the truth-telling Spirit spoke from Its habitation, Zion Ward (while in the earthy body) thus—in the Printed Letter of March, Year 8, [See Vol. IX. pp. 328-336], adjuring 'Reformers' not to follow 'Jewish fables,' and to be under no 'religious' taws at all, and to cast off all observances of 'Sabbath days, circumcisions, washings and dippings, putting on of apparel, or dressing in any particular form'; but 'to love God and our fellow men, and that love will constrain us to everything that is

good, lovely, amiable and virtuous. Therefore, I say, if you can afford it, and it will gratify yourself and friends or relatives to wear black, you are quite at liberty to do so, or not. But be not like the world, ready to conform to the Word (apparently in spirit) where it blends with their notions or wisdom, but disregarding entirely its spiritual meaning by their 'putting on of apparel' (in allusion to that Scripture which says, 'Be not conformed to this world,' etc., with many other texts of like import, which have in truth no outward reference at all); but 'putting on decent apparel' alludes to the well-fitting and modest clothing of the 'hidden man'—the 'ornament of a meek and quiet spirit, which in the sight of God is of great price.' [Dictated.] This is the 'durable clothing' spoken of in Scripture, it is the 'Wisdom of God.' Then, briefly I say, be FREE! live, eat, drink, and dress, just as you find well, and in consonance with your 'renewed mind'; try by all means to give offence to no one by any of year peculiarities; never intrude your Faith upon any Company, but be upon the watch to suffer no darkness to intrude upon you, and to speak a 'word in season.' Therefore, says Zion, 'be wise as the serpent, but harmless as doves.' Let your inward movements spring only from love, become 'Jesu-its' indeed, and of a truth even to submit to falsehood—without you, but keeping clear from any appearance of agreement with it,—and by so doing your profiting shall appear unto all.

TO T. S. DUNCOMBE, ESQ., M.P.

Honoured Sir,—A few years back you did me the favour of promptly presenting some petitions to Parliament; and I can have no doubt from your gentlemanly conduct on that occasion, but that you will oblige me by presenting the enclosed, the very first opportunity, and to make any remark or not, on it, as you deem proper.—I am, honoured Sir, with great respect, yours very truly,

Charles Bradley, Senior.

27 BATH ROW, BIRMINGHAM, June 26, '45.

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ON THE IRISH NATIONAL EDUCATION SYSTEM.

THE humble Petition of Charles Bradley, 27 Bath Row, Birmingham.

To The Honourable the House of Commons.

Sheweth,—That your Petitioner (now confined by severe illness) has read and heard with great interest, the intense anxiety now manifested regarding the National Education of the Irish; and would therefore, with all humility, suggest to your Honourable House, that before any system is definitely fixed upon, the 'Substance of Two Discourses' on this most important subject, delivered by Zion Ward in London, 14 years ago, and called 'The Standard of Zion,' may first be read with great attention; as they may lead to laying a good foundation for things to come, in bringing up the rising generation in the nurture and fear of the Lord, so that the 'Law which we know is Spiritual' may then become their 'Schoolmaster to bring them to Christ,' which is 'the Wisdom and Power of God unto Salvation, to everyone that believeth.'

In conclusion, your Petitioner has to remark that he will send the Two Printed 'Discourses,' with the greatest pleasure, but he forbears to do so till application is made, as the Books are very scarce, and he does not court obloquy or contempt. Your Petitioner furthermore informs your Honourable House, that the late John Ward ('Zion') was born in Ireland, in the Cove of Cork, and professed to have the Light of Truth given to him, as the most inestimable Gift of God (so boasting is excluded), which, in the appointed time, will lead all men to worship the Supreme Eternal Reason, and to aspire to their own nobility—For 'their dignity shall proceed of themselves' (Habak. i. 7), a oneness of mind with God, the Spirit of Light, Love and Liberty. For this, as in duty bound, your Petitioner will ever pray. [Reprint Vol. XII. pp. 79-276.]

July 1, Year 20.

Last time I was at Digbeth, my son Charles seemed to speak contemptuously, not so much of Joanna Southcott, Turner, Wroe, Jane Lead, etc., etc., but of their writings, as if he could not bear them to be quoted; and his Mother reproved him for talking in that way, as it seemed as if he had no respect for our

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Faith; to which he firmly answered, 'No more I have, Mother, I hate all the old stuff, visitations, and all such non-sense with a That's my mind.' In this conversation I did perfect hatred. not in the least interfere, but on returning to Bath Row, I reflected thereon, with the result of finding my son Charles was perfectly right in his scorn and contempt of the non-sense itself, as most of the utterances (in the letter) assuredly deserve nothing else, when compared with the pure words of Wisdom held forth by Zion in his last works. Joanna's, and such like visitations, were the Word of the Lord, and belonging to him alone; but (as they read) were mere fables, confirming those that loved delusion, more and more in the historical truth of the Bible, which is the 'strong delusion' that God sent, in His Wisdom, unto such, that they might 'believe a lie,' and should be condemned in their belief, when the Spiritual truths came of all these apparent literal records. And pray then, what have these 'Visitations' been for? O, for wise purposes, you may be sure of that. [For they were for the instruction of the Man of God, and served that end.] But when Jesus (the Truth) now rises from the dead, views his disciples sailing on the sea, he says,— 'Come and dine, for all things are ready.' So we leave the tempestuous ocean, and get a substantial meal of Heavenly mental food, fit for Immortals to eat-the 'Feast of Reason and the Flow of Soul.' And these 'Visitations' have been, for the most part, nothing but the manure or rubbish, in which lay concealed the words of Eternal Life; but this 'Life' was only in the Son—the Offspring of Deity, which none of these characters had, but declared they were waiting for him, yet doubtless would have rejected him in the way of His Coming. [See Vol II. p. 280.] Their communications—in accordance with the Bible—did indeed ofttimes clearly inform them, that the understanding of what they wrote was not in themselves, and they were not to judge anything before the time, until the Spirit came to reveal the 'hidden things of darkness.' Then here it is confessed at once, that all the Bible and later visitations, were hidden things of darkness; but the 'Words of the Lord are pure words,' no mixture here; 'He that hath My words, let him speak My words faithfully. What is the chaff to the wheat, saith the Lord' 'Chaff' indeed, were all the visitations—from which the 'grain' must be picked out; but foolish people have made a fuss with the chaff, sporting themselves therein and kicking up a dust with it, being bewitched

by the fables, and knowing not the Truth. The Truth makes its disciples 'free indeed' from all the errors and delusion, that have been spread abroad by the Spirits from the various invisible mansions, and now they have a distaste and disrelish for this 'Basket of evil figs' (see Zion on this, in the Pamphlet, called 'A Christmas Box'). Well then, I am most heartily glad that, as a father, I have-'with zeal for God, but not according to knowledge'-eaten this 'mess of pottage,' and my Son has seen me thus 'mocking at reason' (as Ishmael mocked Isaac) and he has had the courage to condemn it, like a true 'Lacedemonian, who exposed their drunken servants (made so on purpose) to their own children, that they might learn thereby thoroughly to detest the vice. And it is drunkenness indeed, imbecility of mind, a mental fatuity or infatuation — the destruction of intellect, to believe such tales as recorded in the Bible to be literally true, which they no more are than the Nursery stories of childhood, which children of untutored minds receive as truth. And what are men in the outward figure, especially those that dub themselves 'religious' or 'Evangelical'-but 'children of a larger growth,' as the Scripture speaks of them - that are 'willingly ignorant,' that 'will not be learned,' that 'will go on still in darkness'; 'self-willed are they'-'skulls that cannot teach and will not learn.' It has been said by someone (I think Dr John-son), that he 'liked a good hater'; and so do I, and I esteem my son Charles the more, for treating with contempt the non-sense of Joanna, and believe that he will take the advice so repeatedly given through her-'To call Reason to his assistance.'

[This was C. B., Senior's last writing, previous to his decease on the 9th July, and fully shows the vigorous emancipation of his mind by the Living Truth of Zion, that he was so constantly devoted to; and the whole tenour of his utterances during the last illness, is a clear desire for and anticipation of the blessed release of the Spirit from its confines of earth. The remaining writings of his (undated) penned in leisure hours, after his first reception of the Truth and communication with Zion, form profitable material for the 'sermons' of the future. With regard to C., B. junior (himself a stalwart Believer) and his bold renunciation of 'Visitation,' we must remember that though we have done with J. S.'s Prophecies, as with the literal Bible, they contain the sense of God.—C. B. H. January 8, Year 76. See further Note p. clix.]

CONVERSATION CARDS FOR SHILOHITES.

Introduced by C. Bradley, Senior, in Year 8. Approved and recommended by Shiloh Himself. [See Vol. V. p. 126.]

(Copied and annotated by R. Tennant, Birmingham.)

1. What is Sin?

Ans. Historical Christianity.

This involves the question, what constitutes Historical Christianity, is it not merely the opinions of men upon the Sacred Scriptures, never considering that the Word says 'All Scripture is given by inspiration of God' (2 Tim. iii. 16).

2. What is the grand cause of so many different systems of Religion?

Mankind setting up their opinions upon Inspiration—when they should have waited till the Lord came (1 Cor. iv. 5).

3. What will be the first grand mental movement to the real amelioration of the human race?

The absolute rejection of a Flesh and blood Jesus Christ.

'Flesh and blood cannot inherit the kingdom of God' (Cor. xv. 50).

[Perfect union upon the meaning of the Scriptures, which can only be obtained through Shiloh.]

4. What is Truth called? Whose offspring is it? and for what purpose is it manifested?

The Son of God! and the offspring of Man! It will destroy all the works of darkness and take away our sins!

'Truth shall spring out of the Earth' (Ps. lxxxv. 11).

[And ye shall know the Truth, and the Truth shall make you free' (St John viii. 32).

God's earth is the Man Eternal.]

5. What name will create greater stir among men than any other, which is plainly indicated by pronouncing it the contrary way?

Zion (Noiz = Noise).

[Not being of the world, and therefore not comprehended.]

6. What is that, which formerly was used in Schools as a punishment among Boys, and is continually creating misery among Men and Women?

A Gag.

[Agag was king of the Amalekites (1 Sam. xv. 9). See 'Standard of Zion,' Second Discourse, Vol. XII. pp. 262, 263.]

7. State in three syllables in what consists our general belief?

Prin-ci-ples.

[And for your principles, see 'Shilohites' Creed,' Vol. XII. pp. 69-76.]

8. What is Jesus Christ?

A God-emanating *Principle*, which shows us the Way, the Truth, and the Life.

[The Eternal Trinity. The Root, the Stem and the Branch. F-I-G. See Vol. V. pp. 242-250; XII. pp. 106-108.]

9. Describe what is meant by the word Hell? Mental misery caused by ignorance of the true meaning of the Bible.

[Zion alone knew the horrors of that state and he alone could realise it, but he rose from it 'A'Conqueror over Death, Hell, and the Grave.' See Vol. XII. pp. 99-101.]

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10. Can you state by personal experience the place where the Saviour is resisted and crucified? Golgotha.

[Golgotha signifies a place of a skull, now the skull contains the animal brains, and from these proceed intellect, thoughts, desires, etc. And these being brought up and educated in darkness and superstition and Religious Bondage, the mind resists the Spirit of Truth, and so does crucify the Saviour, and ever will till animal pride and so-called wisdom is entirely given up, and we become as innocent as a babe when born. 'Suffer little Children to come unto Me,' etc.]

11. What is that the Ladies often do which expresses the service and character of God's chosen servant?

Look in glass (2 Cor. iii. 18).

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[A Signification of the name 'Zion'—'Where the Lord visiteth.']

12. Give the proper names to the Trinity in Unity? Wisdom, Strength, and Beauty.

The Wisdom of God, the Power of his Christ, and the Beauty of the Union of God and Man.

13. Name a very useful coin, showing the distance Truth has been from man.

£0, os. old.—A Far-thing. [Vol. XII. p. 263.]

14. Please to give the meaning of the word Jeremiah. Exaltation of the Lord.

[See Zion's Epistle to T. Pierce, Vol. XIII. pp. 111-191.]

15. What a mother is very fond of, and if placed before the word Religion gives a true estimation of its value?

Baby.

[There are two sorts of babies in Scripture, one of the bond, and the other of the Free-Woman. The 'babe' mentioned here is Truth. See Zion's letter to R. Holinsworth, July 8, Year 8, Vol. XV.]

16. Why is the mind that conceives the Truth called a Virgin?

Because it refuses to have any intercourse with Priest or Priestcraft.

[Truth is the offspring of God by the Union or Marriage with the Virgin nature of the Woman, the Man with the Womb or power to conceive, when impregnated.]

17. What is meant by St Thomas's day? Horrors of unbelief and terrifying fears. [See Vol. X. p. 136, and XVI. p. 23.]

18. What is God?
The Great Eternal Spirit of Universal Nature.

[This must be and is acknowledged by all rational beings in whatever country or nation they may reside, or whatever creed they may profess, and even so-called Infidels and Atheists acknowledge something beyond their comprehension. But to us Shilohites He is something more than above mentioned, for by the Revelation of Himself in the Humanity of His Created Son He is to us, 'Emanuel.']

^{19.} Who is the greatest enemy of mankind?

A man that preaches a Devil, Hell fire, and an angry God.

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[1 Peter v. See Part I. of 'Important Discovery,' Vol. VIII. p. 174 on, and you will find the self-righteous Pharisees clearly exposed.]

20. What will bring about complete radical Redemption from all outward misery and trials?

Individual, mental, or Spiritual Reform.

[See Vol. VIII. pp. 268-282.]

21. What time will man have dominion over all that has oppressed him?

In God's spiritual Summer.

[When brought under the influence of His Son, the genial warmth of his Divine rays of Love will dissipate all Darkness, gloom, and cold spiritually; and even in these bodies we may enjoy the waiting time. See Vol. XII. pp. 21, 22.]

22. Up to the time Truth was manifested in Zion, what governed the world?

Inferior Intelligences.

[Zion is the dividing of Time. Before he was created, All, all was darkness, confusion, and uncertainty. See Vol. XII. pp. 18, 19.]

23. What is the consequence when there is no vision? People perish (Prov. xxix. 18.)

[This is to be understood spiritually. See Mark xv. 14.]

24. Missing.

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25. What must be done to make dry and dead bones join together and Live?

Link Scripture with Scripture and so render them eternally inseparable and impregnable.

[This could alone be done by the 'Breath of God,' in the Creation of Adam or Shiloh; then all Scripture is fulfilled.]

26. Name the three Freemason's Knocks? Ask and ye shall receive.

Seek and ye shall find.

Knock and it shall be opened unto you.

[See Zion's answer to a Freemason (Vol. XIV. pp. 66-69).]

27. What is the Sabbath Day, that we are commanded to keep Holy?

Love, Wisdom, Liberty, and Freedom.

[The word Sabbath is Hebrew, and signifies Rest. It has no allusion to any outward day, or observance of Saturday, Sunday, or any other day whatever. See Exposition of Lord's Day (Isa. i. 13), Vol. VIII. pp. 254-256.]

28. What card should be turned up to show the worth of Historical Christianity?

A card with nothing on it.

[But what card would hold an account of the murders, tortures bloodshed, misery, and violence that has been perpetrated under the name of Christianity. History alone fills Volumes. Christianity forsooth! Where is their 'Prince of Peace'?]

^{29.} Who are the Devil's people?
Those that serve the old God of the old world.

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[Until Zion's Creation there was no 'God' revealed except in the order of Nature. Inspiration there was in men and women to write the Scriptures, but the opinions of mere animal man upon these, and the various sects and dogmas set up, are devils and cause confusion, etc. But with Zion came Revelation and Fulfilment; yet the world will not receive Him as yet, because they are of this world and reject the Spirit of Truth.]

30. How must I fast the fast of the Lord?

Deny the doctrines of men, cast off all forms, and receive the Spirit of Truth.

[See True Fast explained by Zion. (Colos. ii. 16). Vol. IX. p. 306.]

31. Who are the false Christs?

Those who pretend to save poor Souls, by their preaching, from sin and the grave.

[Deceivers we call them, these self-sent impostors. Read 'The Two Prophets,' Vol. III.]

32. State the reason why there is now no more need of Bishops, Parsons, or Priests?

'The Lord is Here!'

[At their very best they were but shadows of the 'Blameless Bishop' that was to come.]

33. What is the inevitable consequence of vicious and immoral conduct?

Personal punishment, painful diseases, a shortened life, and general contempt.

[But no Angry God. Nature abused revenges (as it were) itself. . . . 'Unhappy the being who departs from moral virtue.' Second Discourse, Vol. XII. p. 229.]

34. Why do the Parsons succeed better than simple unadorned Truth?

They address themselves to the passions, and credulity of the multitude, and by noisy pretensions make dupes of the unthinking mass (Acts. xvii. 30.)

35. Why should Titles generally be considered a badge of disgrace?

Because they are oftener conferred by mere purchase, and personal favour, than a reward of merit.

[Shilohites have nought to do with these outwardly, knowing that all Titles belong to Zion alone, such as Conqueror, King, Bishop, Law Giver, Judge and God.]

36. Why is not Truth always preferred to error? It opposes self-interest, pride and the prejudices of mankind. [See Ode, Vol. XIII., pp. 284-288.]

37. When was the Vision to be told? When the Son of Man rose from the dead.

[The Revelation and fulfilment of all Scripture in Zion when he arose from Hell, grave and Darkness, the Conqueror over Death, the Son of God to tell us the vision.]

38. In what do the Archbishops, Bishops, and parsons, rob God?

In Tithes and offerings.

[See Zion's pamphlet, 'England expects every man to do his duty,' Vol. IX. pp. 296-305.]

^{39.} Who are not God's young ones? 'The children of the flesh.'

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[Children of the bond-woman who stay in Egypt, i.e. darkness and bondage to 'religious' forms, ceremonies and ordinances.]

40. Who are the little ones that belong to God? 'The children of the promise.'

[The Offspring of Israel, i.e., the 'Prevailer with God to obtain the promised Blessing'—Eternal life!]

41. Where is the belly of Hell? In the inside of a whale.

[Figurative language indeed, and easily misunderstood; consider who it was that cried out of the *belly* of Hell, and you will find it was Jonah; but afterwards he swallows the whale. See Vol. II. pp. 179-182, and Vol. VII. p. 329.]

42. Who is the Lord's mouth? The human creature.

[The creature made Hu Man or God Man. Vol. II. p. 220, and Vol. IX. p. 47.]

43. What is meant by the sounding of the last 'Trumpet? The Eternal Eye twinkling in the human mind, and raising the literal Scriptures into incorruptible Light and Life. The sound of the living 'Gospel' obtained when the day of right Judgment dawns in the understanding.

45. What are the ordinances that God requires us to observe?

To delight in His Wisdom, Goodness, Mercy and Truth, and to leave the churches and chapels of the old bond woman.

[There is really nothing that God requires of us but passive submission. Can Shilohites turn back to a dish of vomit?]

46. What shall be done to a man who preaches Hell torments for men after death?

Take the Scriptures in your own own hands, and hang him upon his own gallows, and leave him there.

47-	Missing.	

48. What doctrine gives the greatest relief to the mind of man?

Proof from the Bible that God is Love, that there is no Hell, but a state of happiness prepared for man.

[This could alone be done by Zion.]

49. Why does God suffer so many trials and troubles to perplex and oppress us?

He punisheth to cure, that we may fight and overcome evil, and so make ourselves Immortal.

[God could at once relieve us from all troubles, inward and outwardly, if He so willed, but then He would be called a Partial God. Consider what Zion (as mere man) suffered, and complain not (Heb. xii. 7.)]

50. What is the most fanatical, weak and beggarly notion taught by old nurses?

That the blood of a man's body saves another man's soul.

[Not only fanatical and weak, but the most Blasphemous and God-Dishonouring doctrine ever formulated.]

51. Which is the great Charnel House? The dead or literal Bible. 'The Letter killeth, but the Spirit giveth Life.'

52. What Toast should have the precedence of all others? 'Prosperity to Zion!'

[And so shall say everyone! Shilohites, 'be joyful in your King!']

THE 'CONVERSATION CARDS' (SERIES 11. YEAR 11)

1. Point out the way for a man to be in conformity with the mind of God?

He must seriously inquire what are 'God's thoughts.'

[He must resign all preconceived ideas that he may have received from any source, and submit to be taught by the Spirit of Truth. See Vol. VIII. p. 203.]

2. When is it that God and Man take a walk together? When they agree upon the meaning of the Scriptures.

[All Scripture is fulfilled in Zion, and when we can fully realise this, then can we see His marvellous Love and condescension; then can we walk with and talk to Him (Amos iii. 3).]

^{3.} What constitutes the two great periods of time?
God's Word being understood, and not being understood.

Light and darkness, Night and Day, Law and Gospel, Letter and Spirit.

[Zion is the Dividing time; before he was revealed the Word could not be understood.]

[See Vol. VIII. pp. 204, 205.]

4. Why has it been Night with men? Variety of opinions and uncertainty about Eternal things.

[It had always been darkness and uncertainty with men till the Day Star arose to bring the True Light. The early believers did not come to Judgment at once through weakness of understanding; but in the 11th Year the manifestation was so powerful that they knew their King was very Man and Very God—Emanuel.]

5. What is the best Light that men have had in their dark state?

Spiritual moonshine.

[Uncertain, pale, sickly, and cold. See Vol. XIII. pp. 171-174.]

6. What is the real meaning of the Sabbath?

To Cease from working with your own opinions.

'Prove all things; hold fast that which is good, for there remaineth a Rest for the people of God' (Isa. i. 13.)

[See Vol. VIII. pp. 259-264.]

7. What is produced by the sunshine of the Deity?

The object of God's Love is made visible, its nature and quality seen.

[See the effect of the visible Sun in outward nature, what would its absence produce? and try and consider this spiritually. Vol. XII. pp. 22, 23 and Vol. X. pp. 187-189.]

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8. What is meant by the Bridles of the Horses being Holiness to the Lord?

God the Rider puts the Truth into the mouth of man, to guide him to Eternal Happiness (Zech. xiv. 20.)

If Sin abound in the Night?
 Grace shall much more abound in the Day.

10. What is done in the house of Bondage? Working and toiling in uncertainty. [See Vol. VIII. pp. 207, 208.]

- 11. What is the Rest promised the people of God? To be under the Sun when it ariseth.
- 12. When is a person irrational? When he doubts the existence of a Supreme Intelligence. [See Vol. VIII. pp. 208, 209.]
- 13. What is Humility? Aspiring to perfect union with the Great Eternal Reason. [See Vol. V. pp. 122-125.]
- 14. Why have men set up forms of Worship under a Spirit of sadness?

They thought that God was above the sky, far off. [See Vol. VIII. pp. 209-211.]

- 15. Why is the Son, Jesus Christ, said to be made of a Woman?
 - ¹ So the Hebrew reads and not bells. See Vol. VIII. p. 206.

Because it is a Spirit that	conceives,	bears and	brings forth
[See Vol. VIII. p. 216.]			

16. What is the Womb of the morning?The prompting of the Hu-man nature to conceive the Truth.

17. What is the deep gloom of Midnight? The accumulations of the errors of the night season. [See Vol. VIII. pp. 204-207.]

18. When was Jesus born again? When the darkness was removed at the ninth hour.

['The hour of prayer.' 'Avenge me of my Adversary,' i.e., Darkness.]

19. What is Death?

The affliction arising from the power and essence of the night, i.e., spiritual darkness.

20. Who is the greatest Conqueror?

He who broke through the Eternal gloom and ascended into the heavenly day.

[He conquered Death, Hell and the Grave. 'Oh grave, where is thy victory? Death, where is thy sting?']

21. Where is the Sabbath really kept? In the new world.

[Before Shiloh came there was no 'Sabbath.']

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22. Trying for a better observance of the Sabbath literally, what does it put you in mind of?

Of setting a dead corpse to perform the functions of Life.

[See Vol. VIII. pp. 263, 264.]

23. What is as certain as the night disappearing before the rising morn?

That error will gradually give way before Truth.

24. What is the Scriptural 'Dust'?

The Principles of the night season, out of which the Man of God was first made.

[John Ward was born in those principles of darkness like all other beings, but they were destroyed and conquered in him. Zion is a new Creation, a 'living soul' breathed into 'the dust.']

28. What does the ceremony of a Bishop making a parson, typify?

That God should be with us dispensing the Holy Ghost with power.

[See Vol. VIII. p. 217.]

29. How are the dead buried?

The earthly, ashy, and dusty principles, are buried in Christ, and rest from their works of ignorance, error, and superstition. See Math. viii. 28.

30. What is the Resurrection?

Spiritual, incorruptible, powerful and Glorious Newness of Life.

[See Vol. XII. pp. 70 and 74.]

31. Who are the enemies of a Man's own household?

A Multitude of the old inhabitants crucifying the Living Soul.

[Self pride, false notions, doubts and fears. See Mark iii. 25.]

32. What is it that abolishes the ceremony of christening? The human life being *Christed* with the 'Oil of Gladness.' [See Vol. VIII. pp. 219, 220.]

33. What abolishes the marriage ceremony as a 'Religious' institution?

The union has taken place that can never be dissolved, the Lion is united with the Lamb, the human soul and Christ have kissed each other.

APPENDIX

[Marriage is the grandest type set in nature, but is not to be applied to the union of mere animal bodies. How many couples unite in innocent Love and mutual affection; no cleric has any right to perform such a ceremony.]

34. What abolishes the ceremony of the churching of Women?

The soul (impregnated with the Seed of Deity—Spiritual Life) going through the mental sorrow and labour-pains to produce the Immortal child, that (when born) saves its mother.

35. How do you partake of the Sacrament?

I drink the Spirit and eat the power of the Word.

[See Epistle (Vol. VI. pp. 140, 143), January 14, Year 7 (1 Cor.xi. 26).]

36. Why is visiting the sick an imposition and an idle ceremony?

It has no allusion to the body. It is the sickness of the Soul, sweating out the faith of the old Idolatry.

[See Vol. VIII. pp. 222-224.]

37. What is the end of the Christian Religion? To be as sinless as the Messiah himself.

38. What is drunken talk?

Be good, and you shall be saved, and when you die, then you will go to Heaven.

[See Vol. XII. pp. 28-38.]

39. Who are those that crawl upon all fours, multiplying feet, and goeth upon their belly?

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The numerous herds of false doctrines; do not eat them or you will be unclean.

40. What is the effect of wearing the linen breeches as commanded in Ezek. xliv. 18.?

The shame of Sin is evermore hid from view.

'Fine linen is the Righteousness of the Saints.'

41. What benefit is derived from a good purging? You have no more conscience of Sin. Heb. x. 2—'Purge the conscience from dead works.'

42. What are the effects of accepting the Word, in the Love thereof?

You receive God! and whether in the body or out of it, you live for ever in God.

43. When is God deaf?

'God heareth not sinners' [those who 'worship' by outward forms, under the 'carnal mind, which is enmity against God'].

44. Where does the Devil conceal himself?

Under Lawn Sleeves, Big Wigs, and Mitres. [In the garb of 'religion' with its vain ceremonial parade and outward show. The 'Spirit that blinds' is there, that deceives the simple.]

45. When has God a shape?

When He draws His image upon the human clay. [Forms Himself in the mind. Divinity organised to humanity.]

[See Vol. VIII. pp. 91, 92, and Vol. IX. p. 74.]

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APPENDIX

46. State the difference between Inspiration and God speaking.

He spake and it was done.

[What was done? Why, the Fulfilment of God's Word. The Promised Son.

'And God said, Let there be Light, and there was Light, but the Darkness comprehended it not.']

47. What is the Grace that Jesus Christ brings?

The certain and abiding Knowledge of being joint heirs with Him.

48. What are you if you receive the Truth? God, Junior, i.e., 'Little Gods.'

[A bold declaration truly, but Scriptural.

'They are gods to whom the Word of God comes.']

49. State the outward figure of the Trinity, in nature at large? The Sun sheds his beams upon the Earth and the Earth is productive.

'Truth shall spring out of the Earth.' [See Vol. XII. pp. 16-20.]

50. When is God well-pleased? When He fulfils His Word.

['This is My Beloved Son in whom I am well-pleased.]

51 Who is he to whom all men should give heed? Lucifer.

[When 'transformed,' and known as the Bringer of Light.']

52. What was the Mark that God set upon Cain?
Zion's first principles inbreathed [the 'Breath of Life,' which kept Death, Hell, and Sin, from killing him when in the land of Nod].

[See Vol. VIII. p. 108.]

Copied, etc., November, Year 72.—R. TENNANT. A follower of Zion Ward. Born May 15, 1841 (Year 16); died November 13, 1903 (Year 78).

The other writings of C. B., Senior—mainly Treatises on various Scripture texts—resulted from his study of the earlier Words of Zion, and Epistles received in the Fifth Year. And the depth of the fund of Scriptural (and that is Spiritual) knowledge revealed, is made evident by the treatment of single verses; and likewise, the capacities of full intellectual employment for those who—in the future, as apt pupils—will follow the 'Great Teacher' and Instructor in 'hidden' things, with meekness of heart and docility of mind. That the power to link the chain of Inspiration together, has been absent from the Bible-mongers (would-be 'Divines') of the world, is patent to all observers; and the boasted belief in the Word of God as it reads, is but a fatuous saying of self-deceivers; and we must come to the 'Reconciler' of all the differences in the letter, to have 'Religion that is 'pure before God'—the Spirit of Love and Wisdom.

Thus the *previous* Biblical researches of C. B., Senior, became, when imbued with the Doctrine of Zion, permeated with the Spirit of Revelation.—C. B. H. January 17, Year 76.

RHYME VERSUS REASON.

By Reason's force, the self wise world
Treat as fallacious and absurd
God's strange fulfilment of His Word.
Because 'the poor' is shown preferr'd;
And one alone the Great Voice heard!
While every thought of man is stirred,
Each outward 'ordinance' disturb'd,
Their plans and fancies all perturb'd,
Their 'vain' imaginations curb'd!
For 'Sense'—with all its power is slurred;
To 'learning'—not one point referr'd,
But all its vaunted brightness blurr'd,
Its daving 'light' to darkness hurl'd
Now that the simple plan's unfurl'd.
—The 'proud' have long to this demurr'd,

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ERRATA.

Errors have been noted on the pages enumerated below, the correct references are now given.

```
Vol. II. p. 170, line 11, Ps. xxii. 21.
Vol. III. p. 322, line 29, Job xli. 34.
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Vol. VI. p. 25, line 19, Ps. lxxxi. 7.

line 30, see pp. 151, 152. "

p. 40, line 11, for 'begin' read' be dissolved.'

p. 45, line 12, Matt. xiii. 52. "

p. 73, line 22, 1 Peter iv. 17. ,,

p. 80, line 17, 1 Sam. ii.

p. 111, line 15, for 'many's' read 'man's. ,,

p. 167, footnote should be on p. 168.

Vol. VII. p. 317, line 17, Isa. xi.

Vol. IX. p. 46, line 8, Isa. xlv. 20.

p. 53, line 24, Isa. xxi. 8.

p. 156, line 29, Isa. xliv. 23, 25.

p. 240, line 8, Deut. xxxiv. 6. p. 285, line 30, Vol. VIII. pp. 317-331.

p. 337, date of Letter should be February 8.

Vol. X. p. 51, line 9, Ps. cxix.

p. 260, line 21, Ezek. xii. 22.

Vol. XI. p. 52, line 5, Ezek. xxviii. 24.

p. 142, line 2, Ezra i. 8.

p. 156, footnote, Ps. cix.

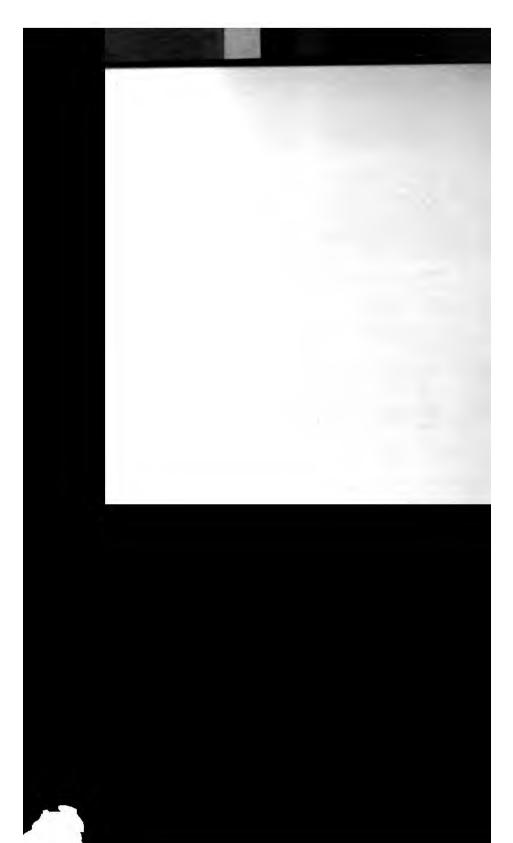
p. 158, line 4, Ps. lxix. 22, 23. "

p. 190, line 13, Isa. lx. 14, 15. "

p. 194, line 20, Judges v.

Vol. XII. p. 198, line 21, Ps. lxviii. 17, 18.

Vol. XV. p. 88, line 9, Reprint, Vol. XII. pp. 79-276.





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